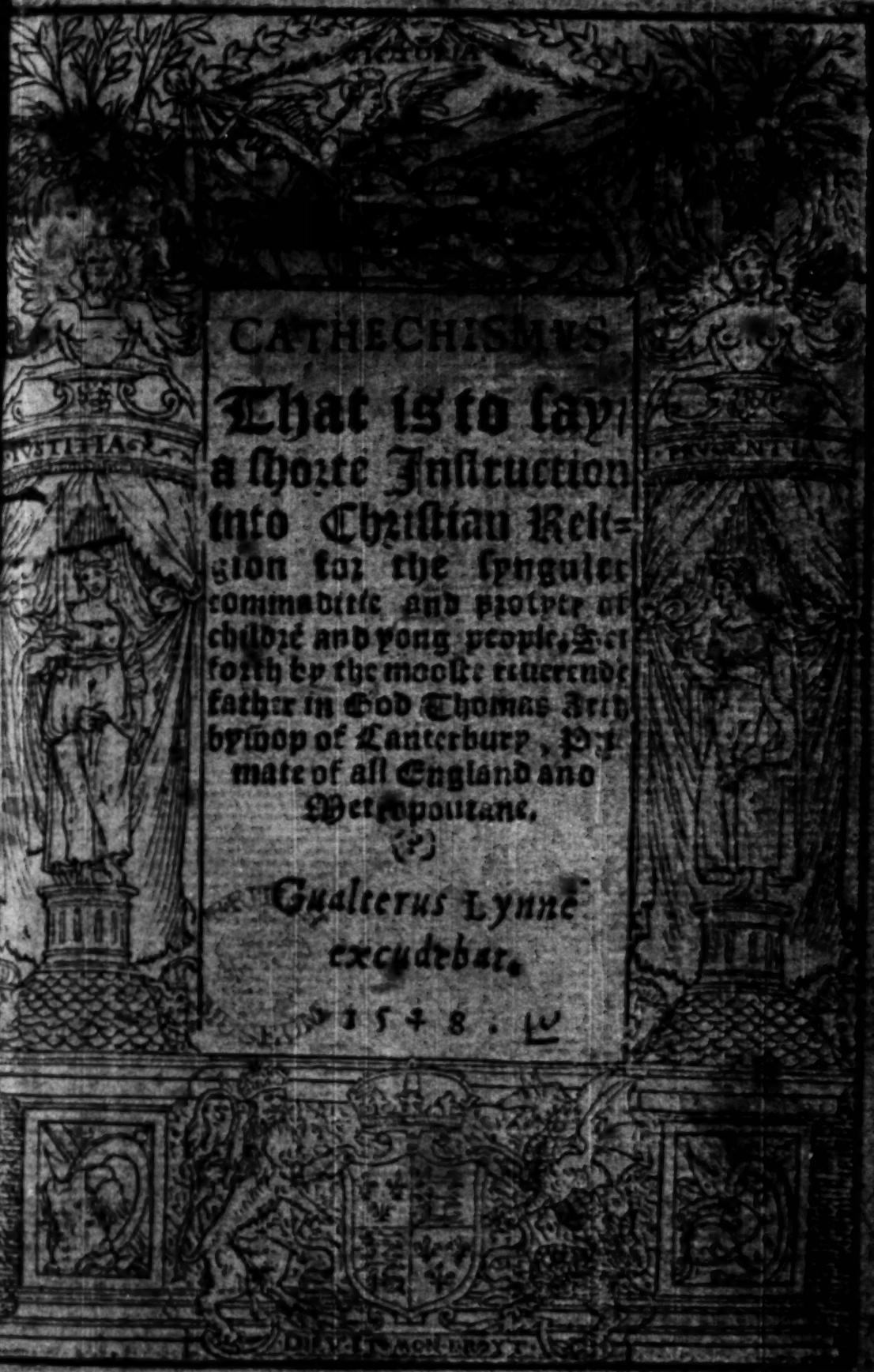


CATHECHISMVS

That is to say: a shorte Instruction into Christian Religion for the synguler commoditie and profyte of childrē and yong people, Set forth by the moost reuerende father in God Thomas Archbyshop of Canterbury, Primate of all England and Metropolitane.

Gualterus Lynne excudebat.

1548.

¶ The kyng ought to be feared as the roaryng of a lyō, whe
puoketh him vnto anger, offendeth against his owne soule. Pro.x



¶ Let not the booke of this law depart out of your mouthes. B
record there in daye and nyght, that you maye do accordyng
all that is wrytten therin. Iosua.i.b. Deut.xvii.d.

To the moste excellent prince Edward the. VI. by the grace of God kyng of Englande, Fraunce and Irelande, defendour of the Fayth, & in earth of the churche of Englande and Irelande immediatly vnder God supreme heed, youre graces humble subiecte & Chaplayne Thomas Archebyshop of Canterbury, wisheth abounddãce of al grace & godlynes with a longe & prospe-rous raigne.

IT is not vnknowen vnto the hole worlde (moste excellẽt Prince) ỹ youre graces father a kynge of moofte famous memorie of a feruent and

erneſt godly diſpoſition and ten-
der zele towardes ỹ ſettyng forth
of goddes glorie, moſte diligently
trauayled for a trewe & a ryght
reformation and a quiet concorde
in Chriſtes religion thorowout al
hys dominions, wherin vndoub-
tedly he brought many thynges
to a godlye purpoſe and effecte, &
dyd abolyſhe & take away muche
blyndnes and ignorance of God,
many great errors, fonde and per
nitious ſuperſtitions and abuſes,
that had crepte into thys churche
of Englande, & Irelande a longe
time. And I perceiuing that your
mageſtie by thaduyſe of youre
moſte dere vncle my lorde Prote-
ctor, and the reſte of youre graces
moſte honorable counſel, is moſte
deſyrous perfytly to finyſhe and
bryngе to paſſe, that your father
dyd mooſte Godlye begynne,

do thynke that there is nothynge more necessarye, for the furtherāce hereof, then that it myghte be forseen, howe the youthe & tender age of youre lovynge subiectes, maye be broughte vp and traded in the trewth of Goddes holy worde. For it is thought not to me onely, but to manye others, that neyther your graces father shoulde haue been inforced in hys tyme, to haue taken so greate paynes for the reformation of Christes religion, neyther yet youre hyghnes in thys your time shoulde nede with suche greate difficultie go about to further goddes cause and hys trewe seruice, with so many lawes, iniunctions and proclamations yf so greate negligence of thedu:cation of the youth had not bene so much suffered, and the necessarie poynctes and articles of our religion a

profession omitted of those whose office and bounden dewty was to haue moste diligẽtly instructed the youth in the same. Or yt the auncient and laudable ceremonie of Confirmation hadde continued in the olde state, and bene duely vsed of the ministers in time cõuenient, where an exacte and strayghte examinatiõ was had of all suche as were of ful age, bothe of theyr profession that they made in baptisme touching theyr beleefe and keepyng of goddes cõmaundementes, with a generall solemne rehersall of the sayde cõmaundementes and of all thartycles of theyr fayth. Surely there can be no greater hope of any kinde of persones, other to be brought to all honest conuersation of lyuynge, or to be more apte to set forth and mayntayne all Godlynes and trewe religion, then of

suche

suche as haue ben from childhode norysshed and fed wyth the swete milke, and as it were the pappe of goddes holy worde, and brydled and kept in awe with hys holy cõmaũdementes. For commenly as we are in youth brought vp, so we cõtinue in age, and sauer longest of that thynge that we fyrste receaue and taist of. And as a fayre table fynely polysshed, tho it be neuer so apte to receaue eyther pyctures or wrytinges, yet it doth neyther delyte any mens eyes, neither yet profyte any thing, except the paynter take hys pensill, set to hys hande, and wyth labour and cunnyng replenysshe it wyth scriptures or fygures as apertaineth to hys science, euen so the tender wyttes of yonge chyldren, beynge yet naked and bare of all knowledge thorow the grace of God be

apte

apte to receaue goddes gyftes, yf they be applyed and instructed by suche schole maysters, as haue knowledge to bryngе them vp & leade them forwardes therin. And what can be more apte to be grauen or paynted in the tender hertes of youthe, then Goddes holy worde: what can lead them a rygh ter way to god, to thobedience of theyr Prince and to al vertue and honestie of lyfe, then the syncere vnderstandyng of Gods worde: whyche alone sheweth the waye howe to knowe hym, to loue hym and to serue hym. What can bet= ter kepe and staye them, that they do not sodenly and lyghtly fall a= gayne from theyr fayth: What can cause them more constantly to wythstande thassaultes of the de= uyll the worlde and the flesshe, and manfullye to beare the crosse of

Christ,

Christ, thē to lerne in theyr youth to practise the same: And verely it semeth no new thing that the chil dren of them ẏ be godly, should be thus instructed in the faythe and commaundementes of God, euen from theyr infancye. For doeth not God cōmaunde hys people to teache hys lawe, vnto theyr chyl= dren and chylders chyldren: Hath not thys knowledge continued from tyme to tyme, amōgest them to whome God promysed to be theyr God, and they hys people: Doeth it not appeare by playne expressed wordes of Paule, that Timothe was broughte vp euen from a chylde in holy scriptures: Hath not the commaundementes of almyghtye God, thartycles of the Christian faythe, and the Lor= des prayer, been euer necessarelye (sence Christes tyme) requyred of

Deut. xi.

ii. Tim. iii.

all

all, both yonge and olde, that pro-
fessed Christes name, yea though
they were not learned to reade:
For doutles in these thre pointes
is shortlye and playnlye included
the necessarye knowledge, of the
whole summe of Christes religiō,
and of all thynges appertaynyng
vnto euerlastyng lyfe. In consy-
deration wherof in thys tyme of
your gratious reformation of all
vngodlynes, and the setting forth
of Goddes trewe glorie. I know-
yng my selfe as a subiecte greatly
bounden, (and muche the more by
reason of my vocation) to set for-
ward the same, am persuaded that
thys my smal trauayll in thys be-
halfe taken, shall not a lytle helpe
the sooner to bryng to passe your
godly purpose. For by thys lytle
treatyse, not only ỹ youth of your
graces realme, may lerne to know
God,

God, and howe they maye mooste purelye and syncerelye honoure glorifie and serue hym, and may also learne their office and dewtie, howe they ought to behaue themselfes, first towarde God, secondly towardes your Magestie, and so towardes all ministers vnder the same, towardes theyr fathers and mothers, and all other persones of what sorte or degree soeuer they be: but also manye of the older sorte, (suche as loue God, and haue a zele to hys honoure and glorye, and yet in theyr youth throughe negligence were brought vp in ygnoraunce) may by hearyng of their children, learne in theyr age, that which passed theym in theyr youth.

And as myne intente and endeuoure is to profytte both, and accordynge to myne office, to bryng bothe

bothe to the righte knowledge of God, so my moste earneste and humble prayer vnto God contynually, shalbe that my good mynde and desyre maye haue good successe, and take effecte accordynge to myne expectacion. Whiche thing I assuredly hope shal come to passe, yf it woulde please youre highnes, to suffer this lytle boke by me offered vnto youre Magestie to be redde, taughte and learned of the chyldren of youre moste louyng subiectes, in whome is great hope of al grace godlynes & vertue.

Youre Graces humble subiecte and Chaplayne Thomas Archbishoppe of Canterbury.

A shoꝛt Instruction into Chꝛistian religion foꝛ the synguler commoditie and pꝛofite of childꝛen and yonge people. Ouersene and coꝛrected by the mooſt reuerende fathe in God the Archebyſhoppe of Canterburie.

The pꝛeface.

THis treatice gentile reader, is not wꝛytten foꝛ the Curattes & pꝛeachers, foꝛ many of them haue ſo muche knowlcdge in holy ſcripture (thankes be to God) that they be alreadye ſufficiently inſtructed in theſe matters: But it is wꝛitten

for the behoue of the yong childrē, whiche muste be brought vp with playne and shorte lessons. For wee see daylye by experience, that who so euer wyll teache children, must vse muche discretion & wysedome, not to geue them to much at one time, (lest he dull and oppresse their wittes) and yet that which he gyueth theim, he muste often and many times reherse and repete vnto them agayne, as nere as he can after one manner of wise, and with the same wordes. For if thei teache them now this, now that, now with these wordes, now with other, then the childrē learne litle or nothing, thei kepe almost nothing in memorye, & beside that, they waxe weatie of learnyng, & conceaue a lothsomnes therto, and be more slothfull and vnapte to learne. Forasmuch therfore as it was to be rea-

ted, that euery pastor woulde not take the paynes to drawe out such a shorte forme of teachynge to the children, nor we thought good to burden euery one with so great labours, and also yf euery pastor seuerally should deuise a forme for his parishe, it myght chaunce that there should be as many soundrye formes, as there be pastors, which diuersitie myght engender muche diuision and controuercie, and be also much hinderaunce to the children, yf in one place thei learne one forme, and in an other place an other forme. For to eschewe the said inconueniences, we haue thoughte good to deuise this shorte manner and forme tynstructe children and yong men, wherby they maye both shortlie and easely learne the chief pryncipilles and begynnynge of Christē religion and doctrine, and

learne aswell howe they oughte to lyue, as also what they should beleue. And whan they haue learned this in their tender age, they shal not onely vnderstande godlye sermons and al other godly doctrine and bookes ỹ better, but also they shall become godly men, and wise, louers of true religion and godlynes, and to al states and ordres of lyfe, aswell ecclesiasticall as ciuill be more apte and towarde, vnto whiche godly purpose, all fathers and mothers, Curattes and preachers, and al christē Magestrates and officers, should with all theyr mynde and endeuore gyue their ayde and helpe. Wherunto God of his grace graunt hys fauour and assistaunce.

Amen.

¶ A shorte Instruction concernyng the ten commaundementes.

¶ A generall begynnyng for all sermons.

GRace peace and mercie be with you all/frō God the father and from his onely begotten sonne Jesu Christe oure Lorde. Amē. That we may profectablie and with fruite teache & learne the worde of God/let vs call for grace and praye the Lordes praier.

Pater noster.

A generall preface to be rehersed after the prayer, in the begynnyng of eche sermon made vpon the ten commaundementes.



THe Prophete Dauid good Children lyke a cõmen scholemaster in the schole of God doeth preache on thys saleyon in the xxxiiii. psalme, come hither he saith my sonnes, herken vnto me, I wil teache you the feare of the Lorde who so euer desireth to lyue, and woulde fayne see good dayes, let hym

ꝑsa. xxxiiii.

1. Pet. iii.

him refeaine his tongue frō euyl. & hys lyppes ỹ they speake no deceit, let him eschew euel, & do good. Let him seke peace and pursue it. Prouerb. xii. xiii. xxi. Iac. i. iii.

Now my derely beloued childrē I know suerly that there is none amonge you, but that he woulde wysshe to see good dayes, and lead a Godlye and quiet lyfe. Then muste you folowe the counsell of the prophete Dauid, with all dilygence to learne the feare of the Lord whilest ye are yet yong & tender of age. For ỹ which mē learne not in theyr youth ỹ same do they learne in theyr age with more difficultie. Therfore learne now with all diligence the feare of the Lord deare children, then shal you ware men of excellent vertue, and leade a godlye lyfe, and shall see good dayes. For a blessed and quiet life is not bought with riches nor got

ten by honoure, but by learnynge the feare of God. And he that feareth his maker, as an almyghtye God and Lorde, which dothe mercifully healpe them that be good, and greuously punysheth the wicked, he wyll dyligentlye take hede, that he doth nothinge contrarye to goddes pleasure, but wil kepe hys commaundementes so muche as is in his power. And suche godlye children proue learned and wyse men, whiche maye be able to profit other and the commen welth also, as Dauid saith in an other place. Psal. cxi. The feare of the Lorde is the begynnyng of wisedome.

Wherfore if you feare God and haue a desyre to be occupyed in godlynes, then learne the ten commaundementes, wherby God hath taughte vs, what pleaseth & what displeaseth hym, what thynge is

good

good and what is euell. And yf you learne these lessons perfectly, then therby you shal purchase vnto you the beginning of trew and godly wisedome, whiche is suche wisedom, that many men wel stri-ken in yeares, do not attaine to it. And yet this wisedom and knowlege of the ten commaũdementes, is but onely the begynnyng of sapience, for it is the teaching of the lawe. But when the doctrine of fayth in Christe is taughte vnto you, then you lerne a greater and higher wysedome, the whiche the vngodlye or vnfaythfull do not vnderstand nor perceyue, but god onely doeth gyue it downe frome heauen, to make vs feare him and beleue his holy worde. Wherfore good children, learne nowe dylygently the beginning of wisedom, that is to saye, tholy ten commaũ-

dementes, and gyue so good eare vnto them, that you maye learne them without booke, and reherse them when you come home.

¶ Here folowe the ten commaundementes, which must be recited so tretably and distinctly, that children by often hearinge of them, maye print them in theyr memories and saye them by rote.

These are the holy ten commaundementes of the Lorde our God.

The firste.

MVSEVM
BRITANNICVM



I Am the Lorde thy God/thou shalt haue none other Goddes but me:

The seconde.

Thou shalt not take the name of the Lord thy God in vayne/for he shal not

not be gyltles before the Lorde / that taketh hys name in vaine.

The thirde.

Remember that thou sanctifye the Sabboth daye.

The fourthe.

Honour thy father and thy mother / that thou mayst lyue a longe lyfe in the lande whiche the lord thy God shall gyue vnto thee.

The fifthe.

Thou shalt not kyll.

The sixte.

Thou shalt committe no adulterye:

The seuenth.

Thou shalt not steale

The eyght.

Thou shalt not beare false witnes agaynst thy neighboure.

The nynthe.

Thou shalt not couet thy neyghbours house.

The tenth.

Thou shalt not couet thy neyghboures wyfe/ nor hys man seruaunte/ nor his mayde seruaunt/ nor hys oxe/ nor hys asse/ nor anye thynge that is thy neyghboures.

Nowe good children these are the ten holye commaundementes

of

of the lorde God, in the whiche he hath opened his wyl vnto vs, and hath declared what is godly and what is vngodly, what we should do, and what we should not do. These ye shall learne with greate diligence, not only to reherse them but also to vnderstande what is ment by them, and what the lorde God doeth requtre of vs in these his commaundementes: to thintēt that when you be asked any questian of them, you maye answere to ỳ purpose, and that also in time to come you may teache your children to feare God after suche sort and maner as you your selfes be nowe instructed. For it is a great shame, bothe before God and the worlde, for a Christen man to be ignorannt in the commaundemētes of God, and not to know that doctryne that perteyneth to euery

Christen

Chriſten man, ſeynge that euerye Chriſten man is bounde, openly to declare his doctrine, & to gyue a rekenyng of his fayth, whē nede ſhall ſo requyre, and to bryng vp his childzen in the ſame.

The firſt ſermon.

Thou ſhalt haue none other Goddes but me.



Exo. xxiii

A declaration of the firſt commaundement.

To

TO thintente good childzen that you maye the better vnderstande the lawe of the tenne commaundementes, you muste firste of all knowe, that God gaue to Moses the ten commaundementes, wzittē in two tables of stone, wherfoze they be diuyded in two partes. In the first table were wzitten the thzee firste commaundementes, pertaynynge to God, whiche teache vs howe we shoulde behaue our selues toward God, as well inwardelye in harte and mynde, as outwardly in wozdes and deades. In thother table were grauen seuen preceptes, perteynynge to oure neyghboures, whiche teache vs howe we oughte to ozdze our selues towardes our Pzynces, magistrates and rulers,

towardes

towardes oure wyues children & seruauntes and towardes all states of men, teachynge vs that we shoulde not be dysobedient, that we do wronge to no man, that we hurt no man, that we ley not in wayte to kyll anye man, that we defloure not other mennes wyues, and to be shorte, that we hurte not our neighboures, neither in body, goods nor good name.

But nowe let vs consyder the first commaundement, and the declaration of the same. I am the Lorde thy God, thou shalte haue none other goddes but me. This commaundemente good children, teacheth vs howe we ought to vse oure hartes towarde God. First that we ought to acknoulege with all our harte, that God made heauen and earthe and all thinges conteyned therin, and to take hym

onely to be the true God and to be our God. Secondarely this commaundement teacheth vs to feare him as a lyuyng God, because he doeth punyshe the vngodlye, and to cleaue vnto him with a sure faith, because he is true and faithfull and doeth not deceyue vs in any thing, whiche he hath spoken or promysed. Thyrdly this commaundement teacheth vs to loue him with all our heart, for of him we receiue oure lyfe, oure breath, oure health, and all other gyftes both bodyly and goostly. And we haue not the least of his giftes by our desertes, but he poureth them all vpon vs, frely, through his infinite goodnes and endles mercy. Contrarywise we ought not to receaue into our hertes as God any creature eyther in heauen or in earth, that is to saye, we oughte to

feare no creature neither in heaue
noz in earth ſo much as God, ney-
ther ought we to put ſuch cõfidẽ-
ce & truſte in any thynge, neyther
ſhould we ſo hartily loue any crea
ture as our Lozde God omnipo-
tent. Foz yf we attribute to anye
creature ſo much feare, truſt, loue
as apperteyneth only to him that
made all creatures, by and by we
make that creature our God, and
of it we frame to oure ſelues an
Ydoll. The whiche is a very hey-
nous, an abominable & hozrible
ſinne, directly againſt the firſt ta-
ble and the firſt and chefeſt com-
maundement of God. Therefoze
ſuche greate offences the ttewe
and lyuinge Lozde God will not
leaue vnpunished, foz he hymſelfe
ſayeth: I am the Lozde, my title &
my name is the Lozde, I wyl not
gyue my glozye to another: mea-

nyng therby that he wyll not suf-
fer that any other thinge shoulde
be estemed as God besydes
hymselfe, or that we shoulde gyue
godly honoure in heart, affection
woorde or deede to anye creature,
but onely to hym that was neuer
created, and yet dyd create all
thinges.

But here peraduenture you will
muse good childzen, askyng this
question: How can we haue other
goddes before the Lorde, seeynge
there is but one God, one Lorde,
whiche hathe made heauen and
yearth. To thys I aunswere
that in deede there is none other
God but that most excellent and
omnipotent Lorde. Ley sure hold
on this article w a stedfast faithe
good childzen, beleue this, dowb-
ting nothing therin, cleaue surely
to this rocke. But yet this not

withstandyng, fooles, infidels, & vngodlye men, take some other thing for theyr God, the which in dede is not god, nor can be by any meanes. For lyke as many times we take some men for honest, riche or noble, whiche be not so in dede: so oftentimes we feare something asmuche as we do God, whiche is not God in dede. And of creatures we make goddes thre manner of wayes,

The fyrst is, when a man feareth anye creature, and thynketh thus with himselfe, yf such a thing be taken away from me, yf such a greate man be angrye wyth me, yf I escape not suche a daungier: then I am vtterly vndone, then I knowe not whether to runne for ayde and succoure, whether then shall I goo: who shall saue or helpe me: yf thou haue anye suche

thought of any creature, trewly in thine harte thou makest it a God, althoughe with thy mouthe thou doest not call it God. And this affeccion lieth lurckynge so deaply hydde within manye mens hartes, that they theimselfes scaselye feale or perceaue it. But this feare oughte to be remoued farre from vs. For we must cleaue stedfastly by faithe to the trew and lyuynge God, and in all kynde of aduersitie reason on this fashion. Althoughe men of greate power be myne enemyes, althoughe this or that perrell doeth presse me verye sore, although I see nothinge before myne eyes but present deathe or daũger, yet wyl I not despaire, yet will I not mystrust God, yet wyl I not hurt my soule w sinne. For I am sure that this creature whiche so sore persecuteth, vexeth

or

or troubleth me, is no God, but is vnder the hand & power of y trew lyuinge God: I knowe that one heere of my heade can not be take away from me, without the wil of hym, that is onelye and alone the trew liuing god. He is my maker my lord & my god, him wil I feare more then the mighty power of any man, more then the crafty imaginations of myne enemyes, yea more then any creature in heauen or in earthe. Yf I be wrongfully entreated, and do suffer iniustli, he can easely delyuer me, and so preserue me, that no parrel shal touch me.

The second way is whē men put their hole confidence in other thinges than in God, and haue these or suche lyke thoughtes wythin themselfes. I woulde I hadde suche riches or landes, I woulde

thought of any creature, trewly in thine harte thou makest it a God, althoughe with thy mouthe thou doest not call it God. And this affeccion lieth lurckynge so deaply hydde within manye mens hartes, that they theimselfes scaselye keale or perceaue it. But this feare oughte to be remoued farre from vs. For we must cleaue stedfastly by faithe to the trew and lyuynge God, and in all kynde of aduersitie reason on this fashion. Althoughe men of greate power be myne enemyes, although this or that perrell doeth presse me verye sore, although I see nothinge before myne eyes but present deathe or daũger. yet wyl I not despaire, yet will I not mystrust God, yet wyl I not hurt my soule w sinne. For I am sure that this creature which so sore persecuteth, vexeth

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The second way is whe men put their hole confidence in other thinges than in God, and haue these or suche lyke thoughtes within themselfes. I woulde I hadde suche riches or landes, I woulde

suche a man were my frende, then shoulde I be ryche, happye and blessed, then should I be sufficiently defended and armed agaynste all chaunces that maye happen vnto me in thys worlde. They that thinke thus, haue such riches landes and creatures for a God: although with their tongue they say not so, yea although thys affection lye hidde in our hearte so secretly, that we our selfes shoulde scantly knowe of it. But the godly maye not suffer any such thoughtes to entre in to their heartes, but ought thus to reason with theimselues. Although I haue verye great aboundance of frendes and riches, although I flowe in pleasures honor and glorye, and in all worldely thynges whyche a man can desire, yet by these thynges I haue not true saluation. For these

creatures

creatures are not God, wherfore they can not saue me, neither delyuer me from the tyrannie of the deuyll or the wrath of God. But the lorde is God alone. Yf I shal displease him, he is able to take al my frendes and riches away from me, or elles otherwayes to bryng to passe that all these thynges shall worke my distructiō. Wherfore he alone is to be feared, and in hym alone we must fasten the anker of our trust and confidence.

The thirde way is when a man so hartly loueth and delighteth in any thyng besydes God, that for it he doeth and suffereth willingly all thynges that are to be done or suffered, not greatly regardynge whether it pleaseth or displeaseth God, then this man maketh thys creature (whiche he so feruently loueth) his god, although in wordes

he doth not vtter it.

But let Chriſtian people weede out from the botome of their hartes the rootes of ſuche inordinate loue of any creature. And let them thinke after thys ſorte, wherefore ſhoulde I offende God for this or that thing, I know that this lucre or this honor vpon the whiche I am tempted and do ſomuch ſet my harte, is not God, it is but a creature, which can not ſaue me, nether delyuer me from death, or any other aduerſite. Wherefore I wyll loue only my God wyth all myne harte, I wyll do all thynges for his ſake chiefly, and I wyll onely aboue all thynges obey him.

Hytherto you haue herde how by theſe thre waies, by fearing, by truſtyng, and by louyng, we maie eaſely make a God of a creature, whiche in dede is no God but ra-

ther

ther an ydoll, ſet vp by oure awne phantaſie. But this is an horrible ſynne againſt the firſt commaundement of God, and ſo muche the more parrellous, becauſe it lurketh in the corners of mannes hart moſt ſecretly. The worlde is ful of this ſynne, and ſpecially they that haue hypocrite hartes, for all their paynted holynes, are infected with the ruſtenes of theſe vices. And to thentent that ȳou maye the better knowe theſe haynous offenſes againſt the firſt commaundemente and the ſoner eſchewe them, I will declare them vnto you, by a fewe and ſhorte examples. Some ther be ȳ do ſo greatly feare the cõiũctions and influencis of the heauenly planettes and bodies aboue, that when they iudge by their lernynge in Aſtronompye, or heare ſay of other men, that the ſignes in heauen

do

do threaten commen plages or ca-
lamities, by and by they tremble
for feare, and not castynge theyre
hope and trust in God, they be soo
amased that they can not tel whe-
ther to runne to auoyde the daun-
ger. Other ther be that thinke, that
when the Sonne, Moone, or any
other planetes is in this or ỹ signe,
it is an vnlucky thinge to enter-
pryse this or that, and vpon suche
dismolde daies (as they call them)
they wyll begyn no new enterprise,
because they thinke ỹ it shulde not
haue good successe or prosperous
ende. And many lyke kyndes of y-
dolatrye is vsed euen among chri-
sten people. But ỹ prophet Hiere-
mie doth expressely forbyd this in
the .x. chapter, sayng. Feare not the
signes of the skie, as the hethen do.
Furthermore manye there be that
stande in suche awe to tyrannes

that

that for feare of them they denye the trew word of God. These mē take tyrannes, and rulers of this worlde for goddes. For they imagyne, that yf suche men fauoure them, thē thei shalbe safe for euer. But the prophete Dauid in the. cxlvi. psalme doth gyue contrarie cōunsel saying thus. Put not your cōfidence in princes, in the sonnes of men, in ỹ which is no saluatiō.

Some men also put their hole affiaunce in money, and phantesie that they whiche haue plentye of money can lacke nothing. Therfore they gyue themselfes holye to couetusnes & to the desier to hurd vp riches, they set their minde vpon filthy lucre, they scratche what they can, not regardynge whether they get by right or by wrong. Suche men worship their riches for their God. But saint Paule in

the.iii.chapter to the Colossians saieth. Forsake couetusnes whiche is a seruice to ydolles.

Some set their trust in their owne wourkes, thinkyng that by them they may be deliuered from synne, reconcyled to the fauour of God, iustified before him, and by them also to atteyne eternal saluacion. These haue their merites & wourkes in the steade of God. This is the greatest ydolatrie that can be vnder the sunne, and a playne denyall of the fayth in christ, as here after it shall be declared vnto you at large in the treatise of fayth.

Other ther be that be seruaūtes to their owne belyes gyuynge theim selues holly to eatynge and drynking, & bodely pleasures, somuch ỹ in cōparisō of bodily pleasures they eyther dispise or elles forget God. Such men make their belie

their God, as ſaint Paule writeth of thē ſaying. Some therbe which ſellyng the wourde of God do teache peruerſely whoſe God is their belye. But that thinge where in they do nowe glorye, ſhalbe their confuſion. By theſe examples you maye eaſelye perceaue, howe by to muche feating, truſting and louyng, we make a God of a creature, which in dede is not God. And beſydes theſe abuſes, ther is an other that maketh an ydoll of ȳ trew and lyuynge God. And that is when we imagyn by oure owne heades an other forme or ſhape of god & his wil, than is true in dede, and otherwiſe thā he himſelf hath declared to vs in his wourde. As for an example, whē we beleue that God is a bodely thynge hauynge handes, fete & other membres lyke a man, or that he is more pleaſed

with

wyth wearynge of a graye fryars coule or halowed garmentes, than with any other semely apparel, or that he delighte with our wilworkes and worshyppynges, whyche he neuer commaunded, but we of our braynes haue deuysed theym. Suche phantasie and false opinion, I saye, maketh an ydoll of the trewe God, & it is a great offence against ỹ first & chiefe commaundemēt. But of thys you shal heare more in other sermons.

Wherfore good children take hede of suche ymaginations that you frame not to your selfes with in the temple of youre hartes anye straunge god or ydoll. But suffer the lorde to be your God, for he doeth offer himself very louingly and with a fatherly affection, to be your God. Therfore he sayeth to vs by the mouthe of the prophete Esaye, I am the Lorde thy God,

God, that is to saye, I am youre lorde and your father, & I woulde fayne that you should take me for your veray God onely. Yf I am your Lorde, where is the feare dewe vnto me? Onely feare me as your Lorde, obey me with al your hart, trust in me, praye to me, call vpon me, and loue me good childzen as your father.

Yt were our bounden dewtye, to praye vnto him with most feruent desier, that he woulde vouchesafe to be our God. But his goodnes is somuche inclyned towarde vs, that he preuentethe vs, and before we desiere hym, he offereth himselfe to vs, saying. I am the Lorde thy God, onely acknowlege me for God. When he sayth I am thy God, it is asmuche as yf he shoulde saye, I wil powre all kindes of benefites vpon thee, what

soeuer kynde of aduersitie troubleth the, make the moone to me, whan soeuer ỹ lackest any thinge, aske it of me. I am not farre from the, I am thy God. At all tymes I wyl be present with the, and I will helpe the in all thinges.

Now good children, dyligently learne ye this lesson, and graue it into youre memories: So you shal loue God, and put your trust in him. For this is the meanynge of this first commaundement that we ought to feare & loue the Lord God, aboue all thing, & fasten our hope in him. Wherfore good children with all dilygence learne you this rule. And when this question shalbe demaunded of you, how do you vnderstand the first commaũdement? then shal ye answer thus. In this precept we be commaunded to feare and loue God with al

oure harte, and to put oure whole trust and confidence in him.

The conclusion.

Now ye haue hearde good chil-dren in a briefe summe, the trewe sincere and playne exposition of ỹ first commaundement, beare away I praye you this doctrine, and di-ligently recorde it, walke in the feare of the Lorde, that you trans-gresse not these commaũdementes. For what soeuer God byddeth, that is right, iust, good and holye, what soeuer he forbiddeth, that is wrong, vniust, euil and synne. He himselfe requireth of vs, to kepe his commaundementes, and not dispise them. For he saith. I am the Lorde thy God, a stronge and a ielous God, whiche do punyshe the children ỹ do hate me, euen to the thirde & fourth generacion, for the iniquite of their parentes. And Exo. xx.

contrariwyse, I do shewe mercy to a thousande generacions of them that loue me & kepe my commaundementes. In these wourdes God dothe threaten greuous punyshementes to all them that breake these commaundemētes, wherefore it is our dewtie, to feare his indignation & punishment & not to prouoke his wrathe vpon vs by oure disobedience. And contrary he doth promyse his fauor and goodnes to all theim that kepe these his commaūdemētes. Therfore we ought to loue him, cast oure affiaunce in him, and obey his commaundemētes. And speciallye ye good childerne oughte to feare God, kepe his preceptes, and to desire grace and helpe of him, ẏ you maye performe and fulfyll them. For the feare of God is the begynnyng of all wysedome, and it maketh men

godly

godly & diſpoſeth them to all good wo⁊kes. And ſuche hauynge the fauour of God, may p⁊ofit many, bothe in commen and p⁊iuate af-faires. Out of this feare of God, ſp⁊ingeth alſo a good conſcience, peace and quietnes of the ſame, as you haue herde out of the ſpalme whiche was reherſed in the begin-nyng of the p⁊eface, and yf we con-tinew to thende of our lifes in this trew knowledge and faith of God, thā he ouer and beſyde the fo⁊ſaide benefites, will gyue vnto vs lyke euerlaſtyng ỹ whiche he graunt to you that is bleſſed fo⁊ euer Amen.

¶ Note that both ỹ p⁊eface, and the concluſion alſo, of this firſte ſermon ſhalbe repeted, (thone in the begynnyng and thother in the later ende) in euery ſermon made fo⁊ the reſidew of the commaunde-mentes.

YEhane herd good childzen in the forzmer sermon, that all maner of Idolatrie is forbyd by this commaundement. Thou shalt haue none other Gods but me. Where also it was declared vnto you, howe you may commit spirituall ydolatrie, by ouer muche fearyng, trustynge and louyng of creatures. But nowe I wyll speake of the mooste grosse ydolatrie, whiche standeth in wourshyppynge of ymages, eyther of creatures or of God himselfe. And this ydolatrye is forbyde by expresse wordes in this commaundement, where God sayeth thus.

¶ Thou shalt make the no grauē ymage / nor any lykenesse of anye thynge

whiche

which is in heauē aboue/ or in earth benethe / or in the water vnder the earthe. Thou shalt not bow downe vnto it/ nor worship it.

These wordes (by most interpretors of late tyme belonge to the first commaundement, although after the interpretation of manye aūcient autors they be the seconde commaundement) in whiche wourdes it is to be noted, that it is not withoute greate cause, that God with so playne and expresse words doth forbydde wourshyppynge of ymages. For he sawe that mans corrupte nature frō the firste tyme that he fell from God, hathe euer ben enclined and redy to ydolatry, and to bowe downe to creatures,

rather than to looke vp to God that made him. Wherfore he inhibiteth all occations of the same. God did also forsee, that in the latter dayes men should come which woulde maynteine worshyppyng of images. Not onlye with painted colors, but also with paynted wordes, saying. We kneele not to the ymage, but before the ymage, we worshippe not the ymage, but the thing which is represented by the ymage, we worshippe not the creatures, but the creatore in the creatures. And suche lyke excuses the greatest ydolaters dyd alwaies pretend. But to thentente they shoulde not so deceyue you, God doeth oftentymes in holye scripture call vpon you sayinge. Thou shalte not make to the any grauen ymage or lykenes of any creature, thou shalt not kneele, nor

bow

bow thy selfe downe to it.
For what can be more contrarie to the dignitie of man, then he, whom God hathe made Lorde ouer all creatures to kneele or to doe reuerence to the image of a creature. God hath so fashioned man, that he hath gyuen him a bodye standynge streighte vp, and a countenaunce to loke vpwarde into heauen. And why then shoulde he bow himself downward to the earth, or to creatures made of earthe, whych be rather to be troden vnder his fete, then to be worshipped of him. There is nothynge more against reason, then that he whiche hathe lyfe, sense, and reason, should worshyppe that thinge, which can neyther see, feele, moue, heare nor vnderstande. Wherefore God saieth plainly, thou shalt not worshyppe ymages, that is to saye, thou shalte

not gylte them, and set them in co-
stlye tabernacles, and decke theim
with coates or shertes, thou shalte
not sense them, make bowes or pil
gremages to them, sette candelles
before them, and offer vnto them,
thou shalt not kysse their feete, and
bowe downe vnto them.

For God sayeth I am a ielouse
God, and will not gyue my honour
to any creature, but wyll greuous-
lye punyshe them that breake this
my commaundemente. Yea I wyll
punyshe their children and poste-
ritie vnto the thirde and fourthe
generation.

And this indignation of god a-
gaynst ydolaters, hath at sundrye
tymes be shewed by greuouse pu-
nishementes for our examples.
For Salomons idolatrie, ỹ king-
domes of Israell and Juda were
deuyded, and thereof dyd ensue a

con-

continuall dyscorde betwene these two kyngdomes. And for ydolatrye God commaunded Moses to hange the capitaines of the people, and of the people were slayne xxiiii. thousande. And the bokes of the Judges, Kynges, and the Prophetes be ful of like histories, howe alnyghtye God for ydolatrie was offended with the Israelites, and gaue theim into the handes of their enemies, and into the subiection and bondage of all nations about theim, which did persecute & kyl them. And when they in their afflictions cried vnto ỹ lorde, he refused them saying. Go and crie to the gods whiche you haue chosen, they wyll saue you in the time of youre necessitie.

What greater punyshemente can there be then this: to be cast awaye from God, when we haue moost nede

neede of his helpe and comforte. And in Deuteronomie almyghtye God commaunded by his prophet Moses, saying. Cursed be he, that shall make a grauen or molten ymage, abhominable before ỹ Lorde, the worke of an artificers hande, and shall set it in a secrete place. And all the people shall answere and say. Amen.

Here you see how he is accursed of god, that setteth but one ymage in a secret corner of his owne house to worshippe it. But muche more daunger it is, to set vp ymages in the tẽple of God which is ỹ open & cõmen place to honore the only lyuing god. But peraduenture some will saye, that we are forbydden to worship ymages, but not to haue ymages. To this I answer. First as touchynge the ymage of God, that whan God spake vnto the

childzen

childzen of Israell in the mount of Oreb they heard a voice, but they saw no maner of ymage oz lykenes of any creature. And the cause was this. Lest if he had appeared in the similitude of a mā oz womā oz of any beast vpon earthe, oz of any birde in the ayer, oz fische in the water, oz of any other creature, the ignozaunt people would paraduenture haue made an ymage like therto, and haue wozshipped it. Therfoze they did se no maner of ymage, because they shoulde make no ymage of God. Least that yf they had made any ymage of god, they would also haue wozshipped it. And fozasmuche as God is a goste not onely inuisible but also incōpzehensible, therfoze he cā neither be made w̄ handes, noz cōpassed by wit, nether is it possible, y̆ any thing made by mannes hande

should

shoulde represent God vnto vs, as his ymage, so far those two be vnlyke, God, and an ymage made by man. For God is a goste, without ende, without measure, withoute mixture, without corruption and most perfecte. But an ymage is a body, hathe an ende, maye be compassed and measured, it is myxed, corruptible and vnparfit. God is lyke in him selfe, of whom al thinges haue lyke, but ymages can neither heare, see, nor moue, nor haue neither reason, vnderstanding nor lyke. Therefore sayeth God hym selfe by his prophet Esaie, that no similitude nor ymage, can be made of him. God shewed himselfe vnto the people in the mount of Oreb, but in a clowde, smoke and fyer, declaring thereby that no man can come to the parfite knowledge of God, as he is in him selfe. The

Propiciatorie also, whereby God was signified, was hidde and not sene, aswel for that it stode in sancta sanctorum where the people neuer came, as also forbecause the Cherubynes couered it with their wynges. But in case any paynter or caruer were so connyng, that he cold make an ymage, which shuld perfytly represent vnto vs God, (which is impossible) yet he ought to make no suche ymage. And if it wer made, it ought to be destroied, because god hathe forbyd anye ymage to be made of hym.

For as it is forbydde to haue any straunge goddes, so it is also forbide to haue any ymage of ỹ true lyuing God. And yf any wil say, that it is forbyde to make an ymage of God, to thintent to wourshippe it, but I doo not worshippe it, nor haue it for that intent, but

onlye

onely that it may stere me to the re-
membraunce & knowlege of God.
To this I aunswer, that God did
forbide the making of his ymage.
least this parrell shoulde followe,
that thou shouldest worshippe it.
Therefore thou doest offende, al-
though thou doest not worshippe
it, and that not only, because thou
doest againste goddes worde and
commaundement, but also because
thou putteste thy selfe wilfully in
very great peril and daũger, speci-
ally seyng that of our corrupte na-
ture wee be mooste highly enclyned
to Idolatry & superstition, as ex-
perience from tyme to tyme hathe
taught vs, euen from the begyn-
nyng of the worlde. And here ap-
peareth ỹ abuse of our tyme, which
folowing rather the phantasye of
caruers or paynters, than ỹ worde
of God haue set vp in churches the

ymage

ymage(as thei cal it)of ȳ Trinitie, where they portured God ȳ father lyke an olde man with a long hore berd. And what can symple people learne herby, but errore, and ignorãce: Haue not many thought that God the father is a bodyly substaunce, & that he hath a face, and berd, hãdes, and fete, because they see him so painted: And for this consideracion saith sainte Austen, it is a detestable thing for Christen men to haue any suche ymage of God in the church, whereby it appeareth that in sainct Austens tymes, ther wer no suche ymages in christen churches, but that it is an inuention of ȳ papistes brought in of later yeres, whiche bringeth vs not vnto the true knowledge of god, but leadeth vs into errors and ignorãunce of God.

But if you wil lyke vp your min-

des to god good childzen, to know his diuine maiestye, hys infinite power, wysedome, goodnes, and other his godlye perfections, loke not vpon a deafe, domme, blynde, lame, and deade ymage, made by a painter or caruers handes, but loke vpon heauen and other creatures, made by goddes awne handy worke, loke vpon man who cã speake, see, smell, heare, feale, and go, and hath lyfe, wyl, and reason, and whome no man but God himselfe made to be his lyuely image and similitude.

We haue also ỹ holy scriptures whiche declare vnto vs the wonderful workes of God, by which thynges wee maye be ledde to the knowledge of God without painted or carued ymages. Now paraduẽture some wil say that Christ hathe a bodye, and lykewyse haue

saintes

saintes, & therfore of them we may haue ymages although of God there can be made no ymage. And further they wil say, that the cause why ymages wer forbid, was perty̅l of ydolatry, and worshipping of theym. So that where there is no suche peril, we may haue ymages.

Yet as I will not vtterly deny but they may be had, so I thincke it more cõuenient for christe religion that they shuld be taken out of Christen mens churches, then that they shoulde be placed in the temple of God. And of this my opinion I wil shewe you certaine good groundes, to thintente that whan you be demaunded, why we Englyshe men haue no ymages in our churches, you maye be able to make thereunto a reasonable answer, and that also in time to come

you may declare to your children what abuses haue crepte into the church by the occasion of ymages. That if anye man shall hereafter goo about craftily to bringe in ymages agayne for hys owne lucre sake, they maye the soner perceyue hys Juglynge, and so the better auoide the perill and daunger. Fyrst it is certaine, that we neither haue commaundement, counsell nor example of the scripture, nor of the primatiue churche in thapostilles time, nor many yeres after to set vp ymages in our churches. As it maye appeare by the holy mā Epiphanius Bishop of Cypres, a man of great estimation an. xi. hundreth yeres passed, for his great learnyng and vertue, and by whom not only in his lyfe tyme, but also after his death, god wrought many miracles. He in an

epistle

epistle which he wrote to the Bys-
shoppe of Hierusalem (whiche e-
pistle saint Hierome did translate
out of Greke into Latine) writeth,
that as he passed ỹ contrey about
Hierusalem, he founde in a church
a cloth painted, hauing the image
of Christ, or of a saynte. And whā
I saw (saied he) an ymage of a mā
hang in the church of Christe, con-
trarie to the authoritie of the scrip
ture, I cut it in peces, & counseled
thē to buri some pore dead mā ther
in. And after he wrote to the Bys-
shop of Hierusalem, that he shuld
commaunde al the prestes, not to
suffer suche images, beynge con-
trary to our religion, to hange in
the church of christ. Wherby it ap
peareth ỹ in those dayes ymages
were not alowed to be sette vp in
churches amonge christen menne
(yea al thoughe it were the ymage

of Christe or any sayncte) but that the vsage of ymages beganne after that tyme.

And yf we wyl beleue aũcient Histories, ymages wer brought into churches, by the pollicye and force of the Byshoppes of Rome, many good christian Emperors, withstanding the same to their power. But Idolatrie by the byshoppes of Rome preuailed, and seduced many Christen Realmes.

Moreouer many images teache nothyng elles but erronious and superstitious doctrine. For what teachethe the picture of sayncte Mychael waying soules, and our lady putting her beades in the balaunce. Forsoth nothing els, but superstitiousnes of beades, and cõfidence in oure owne merites, and the merites of saincts, & nothynge in the merites of Christe.

For

For wheras oure good workes be not able to way against the deuel, our lady muste laye her beades in balaũce, that is to say, wil workes diuised of oure awne brayns not commaũded of God, and by them to saue vs. Which doctrine is very false and iniurtoule to Christe. What did ỹ ymage of saint Sondaye teache? But that Sondaye was an holye man, accordynge to the which teaching, beggers asked their almes for sayncte Sondayes sake. But I wyll leaue to speake of the euell doctrine whiche was taught by Images, and I wyll declare vnto you ỹ ymages haue bene so abused, that all the goodnes whiche myght come by theym, was neuer cõparable to the great ignorannce and blyndnes, the superstition and idolatrie, whiche haue been brought in and cõmit-

red by meanes of thē. The whiche abuses good children, your owne fathers, yf you aske theym, can well declare vnto you. For they themselfes wer greatly seduced by certayne famouse and notorious ymages, as by our lady of wallsingham, oure ladye of Ippeswiche, Saynt Thomas of Canterbury, Saincte Anne of Buckestone, the roode of Grace, and suche lyke, whom many of your parentes visitide yerely, leauinge their owne houses and familyes. To thē they made vowes & pilgrimages, thinkyng that God would heare their prayers in that place rather than in another place. They kissed their feete deuoutely, and to theim they offred candles and ymages of waxe, rynges, beades, gold, and syluer, aboundantly. And because they that so taught them had ther

by

by great cõmoditie, they maintet-
ned the same with fayned myra-
cles, and erroniouse doctrine, tea-
ching the people that God would
heare their prayers made before
this image, rather than before an-
other ymage, or in another place,
wheras the Prophete Esay sayth,
that God doeth heare those that
be truely penitent in euery place a
lyke. But peraduenture some wyl
saye, they dyd neuer teache vs to
kneele to ỳ ymage, but before the
image. But who I pray you gaue
them commission to teache you to
kneele before the ymage, yf you
make youre praiers to God, why
lyfte you not bothe your eyes and
handes to heauen where God is,
why loke you rather vpon the wal
les, vpon stockes and stones, then
thitherward where you knowe he
is, to whome you make your pray

ers. What nedest thou which arte the ymage of God, to kneele before the ymage of man.

Agaīn they that be greued with takyng downe of ymages out of the churches, will parchaunce say. We worshipped not ꝑ image but the sainct, whome the ymage dyd signifye. And who I praye you commaundeth you after this fashion to worshipp any sainct, why shoulde wee geue that honoure to sainctes nowe after their deathe, whiche they themselfes, whan they were on lyue dyd vtterly refuse? Yf a Christen man althoughe in dede he were a very holy man, and a lyuing saint, should set himself vpon an aulter in the church, you would say to him come down syr, that is no place for you to stande in. And why shoulde than dōme ymages stande there, whan they

be

be deade, wher thou canst not suf
fre the true ymages & mẽbres of
Christ & liuely saínctes to be pla=
ced? Peter refused to be wourshipp
ped of Cornelius, & likewyse dyd
Paule and Barnabas to be hono=
red of men, and the aungel also re=
fused to be honored of a man for=
asmuche as speciall honoure and
seruice, appertaineth only to god.
Neuertheless in ciuile honor and
seruyce, we be subiecte to kynges,
princes, parentes, maisters, and
al superiors, to honoure and serue
thẽ of duety as God of vs requy=
reth. But al these thinges cesse af=
ter their death, & they that will say,
that they nether worshipp ymages,
nor the saínctes in ymages, but
God onelye in the saínctes and y=
mages, they pretende the same ex=
cuse that the heathen Idolatrers
did. For they sayd lykewyse, that

they

they worshypped not blockes nor stones, but God in theym, and yet thei wer great ydolatrers. But these men that pretende so manye excuses for their ydolatrye (as all ydolatrers euer haue done) yet in very dede they worship not onely creatures but also the ymages of creatures. Whan they knele, kysse, & sense them. For whan they see an ymage of the Crucyfyx, or of a saint by the way, doo they not bow downe, and put of their cappes vnto it. But they do that (say they) not to ỹ ymage but to Christ But why than doo they it, whan they se the ymage, and not before: Warye (saye they) for the ymage putteth vs in remẽbrauce of christ But let them truly aunswer this, as they thinke in their hartes. As often tymes as they remembre Christe before they see the ymage,

doo they bowe downe and put of their cappes or no? Certayne it is that thei do not, but allone as thei come to the ymage they doo. And therefore in verye dede, they doo that honor to the ymage, and not to Chriſt, nor to the ſaint, whatſoeuer they pretende. But they fantaſy ſom holines or vertue to be in the ymages, ſpecially whan they be ſet vpon high in the churche, the commen place to honor god alone, and therefore they renne rather to one churche than to another, and honor one Image rather than another for elles why are not the ymages in the caruers and painters ſhoppe as wel kneled vnto & worſhipped as they ꝑ be ſet in ꝑ church And yf they dyd their reuerence to chriſt & not to the image, ſeing that Chriſt is in heauen, to heauen they ſhuld loke vp, wher chriſt hi ſelf is,

and

and not gaze vpon an ymage. Seyng therefore that it is an horrible ydolatry, to worshyp the Sunne, which is a most goodly creature of God, and representeth vnto vs the wonderfull worke of God. Let euery man consyder how diuilyche ydolatry it is, to worship our awne ymages made by our awn handes.

Yt is not also taught you in all the scripture that you shoulde desyre saincte Rocke to preserue you from the pestilence, to pray to saincte Barbara to defende you from thonder or gonneshot, to offer to saincte Loy an horse of ware, a pigge to sainct Anthonye, a candel to sainct Sithe. But I shoulde be to longe yf I shoulde reherse vnto you all the superstitions that haue growe out of the inuocation and praying to saintes departed, wherwith men haue been seduced, and goddes ho-

nours

houre geuen to creatures.

This was also no smal abuse, that wee called the ymages by the names of the thinges, whome they did represent. For we were wont to say. This is saincte Annes aulter, my father is goone a pylgrymage to our lady of walsyngame, in our churche sainct Iames standeth on the right hand of the highe aulter. These speches, we wer wont to vse, although they be not to be cõmended. For sainct Austen in the exposition of the. cxiii. psalme affirmeth, ỹ they, who do call suche ymages as the carpenter hath made, by the names of those thinges whiche God hath made, do chaũge the truth of god into a ly. It is not also taught you in all scripture. Thus good children I haue declared how wee wer wõt to abuse ymages, not that hereby I condempne your fathers,

who

who were men of greate deuotion, and had an ernest loue towarde God, altoughe their zeale in all pointes was not ruled and gouerned by true knowledge, but they were seduced and blynded, partely by the commen ignorance that rayned in their tyme, partely by the couetuousnes of their teachers, who abused the simplicity of the vnlerned people to the mayntenaunce of their awne lucre and glorye. But this haue I spoken to shewe you how crafty the deuil and his ministers haue been euen of late tyme to allure Christen me to Idolatry vnder the pretence and title of deuocion, holynes, and religion, that you being warned of suche abuses may the better knowe and auoyde them incase at any tyme Satan or his messengers woulde entyse you vnto suche superstition again. For

yt

yᵉ mariners ỿ haue paſſed ỿ daũ-
gers of the ſeas, and are ſafelye
entred into the haue, be naturally
moued to ſhewe to ſuche as ſayle
to thoſe places, from whence they
came, what parelles they ſhall
paſſe by, and howe alſo they maye
auoid the ſame. Howe muche more
ought we that haue alreadye paſſed
the diepe ſeas and daungers of
ſuperſtition, to warne you good
childzen, of theſe perelles, and to
teache you whiche are nowe (as it
were) entring into the troubleſome
ſeas of this worlde how you maye
auoyde theſe ſo great daungyers.
And it is verye neceſſary for preа-
chers at all tymes to admonyſhe,
exhorte, and cal vpon you to auoid
this moſt haynouſe and deteſtable
ſynne of ydolatrye. For not onelye
the prophetes in tholde teſtamente
wer verye ernеſt to cal vpõ the Je-

wes to eschewe this synne of ydo-
latry, but thappostles also be ve-
ry diligent to disswade Christē mē
from ỹ same. And we haue to much
experience in the worlde that of y-
mages commeth, worshippyng of
them and ydolatry. For sainct Au-
sten vpon the .cxiii. psalme affir-
meth that simple men be more mo-
ued and stirred to bowe downe to
ymages and worship thē, because
they haue mouthes, eyes, eares,
noses, handes and feet then they be
moued to contēpne thē, although
they perceiue they cā neither speke,
see, smell, feale, nor goo.

It cannot be sayde that yma-
ges be necessarie, for then we con-
demne the appostilles, and al the
holy men in the primatiue church,
yea and Christe hymselfe also be-
cause they vsed no suche thynge,
nor yet that they be profitable, for

yf

yf they had either Chriſte woulde haue taughte it or the holy goſte woulde haue reueled it, vnto the appoſtles whyche they dyd not. And yf they dyd, the appoſtilles, were very neelygente that woulde not make ſome mention of it, and ſpeake ſome good word for ymages, ſeyng ỹ they ſpeake ſo many agaynſt them. And by this meanes Antichriſte and his holy papiſtes, had more knowledge or feruente zeale to geue vs godlye thynges, and profitable for vs, thā had the veray holy ſaintes of Chriſte, yea more than Chriſt himſelfe, and the holy gooſt. Now forasmuch good children, as ymages be neither neceſſary nor profitable in our churches and tēples, nor were not vſed at the begynnynge in Chriſte nor thapoſtilles tyme, nor many yeres after, and that at length they were

brought in by Bysshoppes of Rome inaugre Thēperours tethe, & seing also that they be verie slaun derous to Christes relygion, for by them the name of God is blas-phemed among the infideles, Turkes, and Jewes, whiche be-cause of oure ymages do call chri-sten religion Idolatry and wour-shipping of ymages. And for as-muche also as they haue bene so wonderfully abused within this Realme, to the highe contumelye and dyshonor of God, and haue been great cause of blyndnes, and of muche contention amonge the kinges maiesties louing subiectes, and were lyke so to be still yf they shoulde remayne, and chiefly seyng goddes worde speaketh so muche against thē. You may herby right well consydre, what greate causes and groundes the kinges maieste

had

had, to take them away within his Realme, folowing herin the exaumple of the godly kinge Ezechias, who brake downe the brasen serpent, whan he sawe it worshypped and was therefore greatly prayfed of God, not withstandynge at the firste, the same was made and set up by goddes commaundemente, and was not only a remembrauñce of goddes benefites, before receaued, but also a figure of Christ to come. And not onely Ezechias, but also Manasses, and Josophat and Josias the best kynges that were of the Jewes, did pull doune ymages in the tyme of their Reygne. Consider than howe Godlye anacte is this to take away so manye ymages, not made by goddes cõmaundementes, wherunto contrary to goddes comnaundementes and his honor wer so manye Idolatryes

matries cõmitted. For vnto Christes Princes office, and cure appertayneth ỹ defẽce of goddes true word & Christẽ relygion, & to take away all those thinges, which hynder or let true godlynes and relygion, or make trouble & contention, within their realmes. So good children you haue herde the true meanyng of these wordes. Thou shalt make to the no graue ymage, thou shalt not bowe downe & worship ỹ same, the which I pray you graue depely in your memories, ỹ whẽ you be demaunded, what is ment by the wordes herctofore rehersed, you may answer. This cõmaundemẽt forbiddeth vs al kind of ydolatry aswel bodely as goostly, & inhibiteth vs to geue ỹ honor whiche is due vnto god to any creature or ymage of creature, but to worshyp God alone. And now note further

good

good childe, ꝙ to thinke we shuld honore only God, & obey him. Who saieth ꝙ he is ꝙ Lorde our God, in whom be al good thinges, & of whō wee haue all. He saith also ꝙ he is strong & of such force, ꝙ he can punishe vs at his pleasure if we disobey him. Moreouer he calleth himselfe Jalose because he can abyde no cōpanio, but as a man, ꝙ more pure & chast he is, ꝙ more he is greued if he perceue his wife to set her loue vpō any other, euen so is god, who hath takē vs to his spouse, if he se vs defiled w filthy ydolatry. Furthermore he saith ꝙ he wyl reuēge his maiestie & glori, if any man wil translate ꝙ vnto any creature picture or ymage, & ꝙ w such vengeance, ꝙ it shal extēde vnto theyr childrē, nephewes & nephewes children. Like as on ꝙ other side he promiseth his mercye and goodnes to

their posterite, that kepe his law & cõmaũdementes. Employ therfore youre hole hartes & myndes to his preceptes good childrẽ, & eschewig al ydolatry or honoring of caruinges or paintiges geue to god only his due honor and glory now & frõ henforth world wout ende. Amẽ.

The seconde sermon.

YE haue herd the declaracio of ỹ first cõmaundemẽt, in ỹ whiche we be taught howe we oughte to behaue oure selues towardes god in our hertes, now foloweth ỹ secõde cõmaũdemẽt which is this.

¶ Thou shalte not take the name of the Lord thy God in vaine/ for he shal not be gyltles in the sighe of the Lorde / that taketh his name in vayne.



Leui. xxiiii.

THis cõmãdemẽt good childrẽ teacheth vs how we oughte to behaue our selues toward God in wourdes, biddynge vs not to speake of the name of God in vaine or without great cause, but to vse it only whẽ it tendeth to ỹ prayse and glory of God, & to the profit of our neighboure, that euerye man maye perceaue by oure wourdes and com-

munication, that we in our hartes
do reuerentlye and humbly feare,
magnifie and worship God & his
holy name. For by this oure good
example other men are prouoked
and encoraged to glorifye ỹ name
of God. And contrariwyse when
in scoffynge & iestyng we be lighte
to abuse the name of God, then o-
ther me are offended, & therby also
are made more vnreuerent toward
God and lesse passe of god & godly
thinges, and so by this meanes we
burden oure selues with an other
mans synne. For Christe sayeth in
the ghospel of Mathew the. xviii.
chapter. Ye that gyueth cause of
offence to anye of the weake bre-
therne, it were better for him that
a mil stone wer hanged aboute his
necke, & so drowned in the botome
of the sea. Wherefore I pray you,
diligently beware, that you gyue

Mat. xviii

no

nd such kinde of offēce to your bre-
thrē. Wherfore you shal now lerne
how the name of God is taken in
vaine, to thentēt you maye ỹ soner
eschew this syn. For ỹ name of god
is takē in vaine diuerse wayes.
The first is when men gyue the
title & name of God, to those thin-
ges whiche are not God in dede.
As the heathen did call the Sonne
the Moone, and the starres, god-
des, also they called certen men as
kinges & tyrannes goddes, & as ỹ
Jewes did, whiche made a calfe of
gold and sayed: This is the God
whiche brought vs out of Egipt.
And this (good children) is so hei-
nous a faulte, that God in the olde
testamente commaunded hym to
suffre deathe that shoulde committe
this synne, and yf anye cytie had so
offended, he willed ỹ same cytie to
be burned and vtterly destroyed,

and

and all that were founde therin to be kylled. Therefore let vs dylygently eschew this offence, or elles God wyll horriblye punysshe vs.

The seconde waye of takynge the name of God in vayne, is whē we forswere oure selues, or sweare deceiptfully, other in commen iudgement, or in oure dayly affaires and communicacion, entendynge thereby to deceiue our neighbour. Wherefore you muste diligentlye take hede that you vse not to swer lyghtly thorough an euell custome but do as Christ teacheth vs. Let your communicacion be yea, yea, and nay, nay. But when necessite dryueth you to an othe, or ỹ publyke officer commaundeth you to sweare, then be not forsworne, but speake the trueth and faithfullye perfourme and obserue that thing that you haue swore. And yf it

Mat. v.

shall

shall chaunche any of you in tyme to come, when you shall come to mans state, to be called to any office in the commen wealth, Beware that you gyue no cause nor occasion to othes not necessarie. For whatsoeuer sinne is committed by suche othes, that God doethe impute to thofficer whiche exactethe the same, and not to the subiectes whiche are bownde to obey, not onelye for feare of punyshemente, but also for conscience sake.

Thirdely we abuse the name of God not onely in vayne but also very vngodly, when with horrible cursyng & bannyng by the name of God we wyshe to other the vengeaunce of God. The whiche syn now in our time is moche vsed. Insomuche that now a dayes you shall heare not onely men, but also wome and childre outragiously

lye

lye curse and banne bothe themselfes and other, sayinge after this wise. By goddes soule I woulde I hadde neuer been borne, or I woulde the grounde shoulde open and swalowe me vp. By Goddes body I woulde thou wert hanged, by goddes passion I woulde the deuell had the, by goddes woundes I woulde it were on a wylde fire, or suche other lyke deuylysshe cursinges, & wishinges which offence is not onelye abominable before god, but also so shamefull before the worlde that it abhorreth good christen eares to heare suche haynous blasphemie. For sainct Paul in the seconde chapter of thepistle to the Philippians writeth thus. In the name of God all knees do bowe downe, bothe in heauen in earthe and vnder the yearth, that is to saye. Not onelye Aungelles

and

and yet do worshyp oure Lorde and God Jesus Christe, but also the damned spirites and deuelles in hell, do quake at his name, and by their trēblyng do declare that they moste reuerently acknowlege the name of hys maiestye. But these more then deuylishe swerers bamers and cursers, without reuerence to the mooste honorable name of God, without curtelye or bowing to him, who with a becke maketh all the worlde to shake, do blowe & blaster oute of theyr vngodly mouthes suche blasphemies as by the same they do not onelye hyghly dishonour God, but also do wyshe to their neighbours, all kinde of miseries, plages and aduersities that can be imagined, whereas oure dutye is to loue our neyghbour & wishe wel to him, as to ourselfes. Nowe consyder what

a greate

a great wickednesse it is, to lyghte euyll thinges to men by the name of God, seyng that by thys name we ought to desier and praye for all good thinges, bothe to oure selues and to oure neyghbours.
Wherfore when ye heare any man vsing suche spytefull curses and blasphemies of gods name, doute not but ꝑ he in ꝑ deede is worse then the deuyll himselfe. For the deuil when he heareth god named tremibleth therat, and dareth not so vnreuerently behaue hymselfe to that moste holy mane where as these wretched and most vngodly persones, do shewe no feare nor reuerence thereto at all. But ye good children take hede for gods sake, that you accustome not your selfes to suche kynde of blasphemies. And when you shall heare other outragyng with suche hor-

rible

rible curses, flye frome theym as frome pestilence, and thynke this with youre selfe . I wyll conuey me out of this naughtie companye, leste peraduenture I also maye be infected with this contagious custome of swearynge and cursing, and so maye be made at the lengthe moze abhominable in this poynt, than is the deuill hym selfe.

Fourthly the name of God is taken in vayne, when men do abuse the wozde of God purposelye makynge false expositions vpon holy scripture, and wrestynge the same frō the true sense to their euil purpose, oz whan men make a trifle oz a lawghynge spozte of the wozdes of holy scripture. as these papistes do whiche say that thys verse of ỹ Psalme. He shall dzinke of the bzoke by the way, and ther-

fore he shall lyft vp his hedde, is verefied of the gose and the gaundre. This abuse doth brede a contempte of the worde of God, and it doeth corrupt or mynishe the authoritie of Gods doctrine.

Fyftly they do misuse the name of God, whiche do abuse it to charmes, witchcraft, sorceries, nicromãcies, inchaũtemẽtes, & cõiuringes. And this is not onely a great syn, but a thynge of hys owne nature meste vayne and folishe. For perswade your selfes this thynge for a suertie, good chyldren, that all kynd of witchecraft is of hys own nature nothing elles but lies, gyles and subtilenes, to deceaue ygnoraunt and simple mẽ, as manye haue proued by experiẽce to theyr great losse and vtter vndowynge. Wherfore beware of them, beleue them not, do not learne them, neyther

ther feare that an nother mans in-
chauntementes are hable to hurte
you. For they be nothing els but
the deuils instruumentes, by the
whiche he doeth prouoke men to
horrible synnes, that the name of
God may be blasphemed dyuerse
wayes, ꝑ we may defile our soules
with detestable ydolatrie, that one
man may suspecte an other, that
anger, enuy and hatred myght be
sowen amonge men, and that out
of thys roote myght sprynge vp
backbyting slaũdering & al mys-
chief. This vice pleaseth well the
deuyll, but God hath forbid it,
and cõmaũded in ꝑ olde lawe that
whitches, sorcerers and cõiurers
should suffre punishmẽt of death.

Wherfore good childeren,
feare the Lorde, and take not hys
holy name in vayne, beware of y-
dolatrye forswere not, abstein

from othes and cutses, refrayne your tongues, from al vntruthes, raylynges, skoffes and iestes whē you talke of holy scripture or maters concernyng religion, flye frō all kynde of wytchecrafte and inchauntementes. For to this commaūdemēt god hath added a speciall threatenynge, saynige thus. He shall not be giltles before the lord that taketh his name invayne.

Beleue surely good children, that these be verey weyghty wourdes and of great importaunce, and thinke not thus with your selfes, what? is this so great a mater? I spake not these wourdes in ernest, but in borde. I pray you for Christes sake do not defende your fault with such excuses, but beware that you take not in vaine the name of God, nether in ernest nor in sport. For the holy name of God is to be wour-

wourshipped with all honor and religion and he that doth not obey thys commaundemente, hym the lorde shall not count gyltles but shall punishe him greuously. And when God punisheth, he sendeth amonge vs sycknesses, pestilence, hungre, derth, battel, robberies, sedition, manslaughter, & suche lyke, with these plages he taketh vēgeance on oure sinnes. Therfore we ought to feare his wrath, and not to take his name in vayne. Hither to you haue heard fyue wayes wherby we may take the name of God in vaine, nowe it shall be declared vnto you howe you shoulde rightly and duely vse the name of God. Consider that we be professed in to our religion, and baptised by ỹ name of God, wherfore good childerne listen diligently to this lesson, and lerne that we ought to

vse the name of God thre wayes, by inuocation and callynge vpon him, by cõfession of his name and his wourd, & by thankes gyuyng.

As touchinge the firste, we be bounde in all our necessities and parrels to call vpon the name of God, to flye to hym for succoure, with all our hope and confidence, and not to runne to witchecraftes, charmes, sorceries, and suche lyke vanities, for God himselfe saieth, cal vpõ me in ỹ day of thy tribulation, I wil deliuer the, and thou shalt glorifye me. Here ye heare good children, that God doth commaunde vs to call vpon him, and not vpon any other creatures besides him, and he saieth in expresse wordes, call vpon me in the tyme of thy tribulation in aduersytye, whẽ thou art in nede and daũger. Wherfore no mã should dyspaire

what

what soeuer kynde of afflyctions doth chaunce vnto him, but praye for helpe from heauen and cal vpon the name of the Lorde who by his mighty & strong hand is able, and by his fatherly affecciō wil deliuer and helpe vs, what soeuer & how great soeuer affliction and tētatiō ouerwhelmeth vs, & therfore he saieth, I wil heare thy praier.

Here marke good childerne, that it is your bounden dewtie to praye to God, & that they do synne heynously e whiche do not praye, wherfore ye shal learne the Lordes prayer whiche Chriſte hym selfe hath taught and appoynted, and ye shal saye it dayly. For this commaundemente dothe bynde vs to praye, forasmuche as it forbiddeth thabuse of gods name & commaundeth his name to be handled reuerently and religiously. But we

delyuer the, and thou shalt honour and glorify me. Here you perceiue good children, that God oure heauēly father doth hear our prayers. and heapeth vpon vs infinite benefites, for this cause, purpose and intent, ꝑ we shoulde be glad & ioyful to praise him, & with all our hart rēdre thākes vnto him. Wher fore whē soeuer we praie, before we aske any new benefite, we ought to thāke him for tholde, & to glorifye his name for ꝑ great treasures of giftes heretofore geuen vnto vs.

And by this meanes both he wyll be the more willyng to heare oure prayers and also oure faithe shalbe the more strengthened and confirmed. For when we call to oure remembraunce, how God oftentymes heretofore hath herd our supplications, and delyuered vs out of manye & perrellous daungiers,

we

we be therby moued lesse to doubt of his goodnes, and stedfastlye to hope, that he nowe also, wyll be as merciful vnto vs, as he was wont to be in tymes passed. Therfore sayeth the prophete Dauid, I wyl call vpon the Lord prayeng him, and he wyll saue me from myne enemyes. Now therefore good children, ye shall learne this lesson and practise it dilygently, firste of al to prayse and thanke God for al hys benefites, and afterwarde to call vpon him in all youre necessities: So God wyll be the more redye to heare youre peticions, and youre faith also thereby shall be the more nourished and increased. For he that wyll trewely and effectuallye praye, before al other thinges must beleue and perswade himselfe for a suertie, ỹ God wil heare his praier.

Wherfore good children, nowe

I praye you learne so to vnder-
stande this seconde commaunde-
ment, that ye take not the name of
God in vayne. that ye gyue not
your selfes to Idolatrye, that ye
sweare not customablye nor with-
out a necessarie cause, that ye ne-
uer commit periurie, ẏ you curse
no bodye, ẏ ye abuse not the name
and worde of God to vntruth, vn-
cleane and vnhoneſt cõmunicatiõ,
that ye applye not your mindes to
Luke, xxi. witchcraftes & sorceries. For these
faultes as yet neuer escaped vn-
punyshed before God. Contrary-
wyse you shall reuerentlye vse the
name of God to his glorye and to
the profit of youre neyghbour, by
callyng vpon him, by prayeng and
giuyng thãkes vnto him, & by opẽ
professiõ of his doctrine & religiõ.

And when ye shal be demaun-
ded, howe vnderstande ye the se-
conde

conde commaundemente, ye shall aunswere. We oughte to loue and feare God aboue all thynge, & not to abuse his name to ydolatrye, charmes, periurie, othes, curses, ribaldrye and scoffes, that vndre the pretence and coloure of his name we begyle no man by swearynge, forswearynge and lyinge, but in all our nedes we should cal vpon him, magnifye and prayse him, and with oure tongues confesse, vtter and declare oure fayth in him and his doctrine.

The thirde sermon.

YE haue herde, how the second commaundemēte is to be vnderstanded, in the which we learne howe we ought to ordre our selfes towarde God, both in herte and in wordes. Nowe foloweth the thirde precepte, whiche is this.

Remembre

¶ Remẽbre that thou sãctifye the Sabboth daye.

Nume. xv



THis commaundemente good childzen teacheth how we ſhould behaue our ſelfes toward God in worzkes. For whẽ we haue a mynde to ſerue God and to ſhew to him as to our Lozd and maker the greateſt pleaſure that we can: then we muſte not chooſe by thaduyſe of oute owne ymagina-

imagination, nether this nor that worke, but we must sãctifie the sabboth day, ỹ is to say employe & bestow it vpõ godly & holy workes & bulines. And here note good chyldrẽ, that ỹ Iewes in the olde testamẽt were commaunded to kepe the Sabboth daye, and they obserued it euery seuenth day called the sabbot or satterday. But we Christen men in the newe testament are not bound to such cõmaundemẽtes of Moses law concernyng dyfferences of tymes, dayes and meates, but haue libertie & fredõ to vse other daies for our sabboth dayes, therein to heare ỹ worde God and to kepe an holy rest. And therefore that this Christian lybertye maye be kepte and mainteyned, we nowe kepe no more the sabboth or saturday as ỹ Iewes do, but we obsetue the Sondaye & certayne other dayes

dáies, as ỹ mageſtrates do iudge it cõueniẽt, whom in this thinge we ought to obey. And to thẽtent you maye the better perceyue ſuch thinges as ſhall be ſpoken herin, conſidre I pray you how: wonderfull a commaundemente this is. When worldly lordes & maſters receyue men into their ſeruyce, they byd theim not kepe holy daye, but they ſet thẽ on worke & appoynte theim diuerſe labors to be done for their ſeruice and behofe. But our Lorde God doeth not ſo with vs in this commaundement. He biddeth not vs to doo neyther this nor that worke, he commaundeth vs not, to gadde hether and thither on pilgrimage, to paynt, gylte, or clothe ſayntes ymages, to ſet vp candels before theim, nor to exerciſe anye ſuche fayned mannes workes and falſe honorynge of God, (as the

deceipt-

deceiptefull Monkes and Friars wer wont to teche vs) but he biddeth vs to rest from labours, and commaũdeth vs to kepe holy day. But yet note good children, that whē you heare say that God hath commaunded to reste from workes, you must not gather herof, that you shoulde cesse from suche good workes by the whiche your neyghbour is releued, as to gyue almes to the poore, to preache the worde of God, to instruct ỹ ignoraunt and suche like (for god hath commaunded suche workes to be donne, & he doth ernestly require them of vs) but although we do these workes neuer so dilygently, yet by theym we onlye serue and healpe oure neyghbour for Godes sake. But when we wyll serue God onely with suche a kynde of worke that perteyneth not to our

neyghbour but is propre and seuerall to God alone, than God commaũdeth you not to set before your eyes any outwarde worke, but to rest from such workes. For this God requireth of vs in thys commaundement.

And now good children listen vnto me and you shall know the cause why god doth thus. He is so riche a God and his mateſtie is so mighty, ẏ he hath no nede of our outwarde workes nor worshyppinges. Againe he is so gentle, lyberal and mercyfull, that of his awne accorde he desireth to do good to all men, wherby his name is prayſed and honored. Therfore he ẏ wil do pure seruice & honor to God, let hym gyue himselfe to rest and quietnes, not worckyng to be made holy by his owne outwarde workes, but let hym kepe holy

day,

day, let him suffer the benefites of God to be powred lyberally and frely vpō hym. For to beleue that we receaue all good thinges frely from God, & to acknowlege them with a trew fayth, and gladly to prayse & thanke God for thesame, is the most excellente and highest honor, that can be yelded to him in this life. But it is not sufficiēt for vs to kepe ỹ Sabboth day. But the Lorde saith, Thou shalte sanctifie the Sabboth day, that is to saye, we shall bestowe that day about holy heuenly & godly thynges.

Now yf ye desier to knowe with what holye workes you shoulde passe away this day, you shal vnderstāde that we can do no geater holy workes thā to heare ỹ worde of god and to learne ỹ trew feare of God, & the right faith in him, &

to prepare our selfes that we may worthely be partakers of the Lordes table, therby to receyue great comfort to the quiet of our consciences & confirmatiō of oure fayth. And moreouer on such dayes chefly we ought in fayth and spirite feruently to praye to God, to gyue vs all good thynges that we lacke and haue nede of, and to defende and deliuer vs frō all yl thynges. And thus praing we shal not faile to be heard.

These be ỹ chiefe holy dayes workes, by the whiche God rather serueth and worketh for vs then we for him. For when he by hys mynisters causeth his wourde to be preached vnto vs, when he distributeth to vs ineffable gyftes of hys sacramentes, when he heareth our prayers, he is rather beneficial vnto vs thē we be to hym. Therfore

for the effecte & sume of this commaundement is as God shoulde say thus. Good childerne, wil you serue me, & do that thing that may please me, then truste not in your awne workes, nor put your confidence in theim. For I haue no nede of your labour and workes. Come hyther I wyll teache you what ye ought to beleue and to do, I wil comforte you wyth the meruelous giftes of my sacramētes, I wil heare your praiers, you can not giue to me greater honor, thē to repayre to me, and to suffer me ỹ I maye powre my benefites vpon you, that you may acknowlege me to be your father, that you may cast your hole affiance in me, and ỹ you maye loue me as chyldren loueth their fathers and mothers. But of this matter you shal heare more in the Crede or articles

of the faith.

In the meane tyme you shall specially marke, that although euery man hath nede to labour daily for his dayly fode, yet God hath gyuen vs Sabboth dayes or resting tymes, in the whiche he hath commaunded not onelye the maisters themselues but also their seruantes and cattel to cesse from bodily labores. And yet on those dayes he fedeth vs aswel as on the worke kynge dayes. By the whiche, he signifieth vnto vs, that although we toyle not continually vntil we be wery, yet he wil gyue vs aboundantly all thinges necessarie, when we obey his will, & first of all, seke the kyngdome of God, that all other thinges maye be gyuen vs.

Hytherto good childzen you haue bene taughte in what holy workes you ought to spende the Sabboth

day

day, now it shall be declared vnto you, how great a sinne it is, not to sanctifye the same. The whiche synne is then committed when we vpon the holye dayes do not heare with greate dilygence and reuerence, sermons & the moste frutefull woorde of God, when we do not gyue our myndes to prayer, and other Godly woorkes, but to idlenes, eatinge, drynkynge, banketynge, dauncynge, lechery, dicing, cardynge, backebytynge, slaunderyng and other vngodly woorkes. For the which abuse of holy daies God is grieuously prouoked and punisheth vs greuously with dyuerse kyndes of plages, but specially with nede and pouertie. For so God threateneth in the .xxviii. chapter of Deuteronomie, that mē shall labour and toyle bothe daye and nyght, and yet shall not be a- Deu.xxviii

ble to worke themselues out of pouertie. And it is no meruell. For when God gyueth them restynge dayes, they doo not sanctifie the same, they do not heare the worde of God, nor pray to him, but wickedly dispise God and his honor, spendyng the sabboth daye in the aboue named synfull and vngodly lyfe. wherfore God iustly punischeth them with pouertie. But peraduenture you wyl say God doth not punische all ỹ breakers of this commaundemente with nede and pouertie. Trueth it is in deede, some there be whiche God doeth not punische in this lyfe, but defferreth theyr punischement vntill the houre of death, whē they be vtterlye forsaken of hym, (whiche is a payne most horrible) and euerlastyngly condemned if they amend not in due tyme. Therfore good

chyl-

chyldren eschewe these synnes, that be so heynous in the sight of god, sanctifie youre Sabboth daye, be desirouse to heare the woorde of God, praye continually, and gyue thankes to God for all his benefites. In so doyng you shall surely please hym, and he shall sende you his grace, fauour & blessynge that all thing maye prosper wyth you, that you maye with ioye and gladnes serue youre Lorde God, and enioy manye sabbothes or restyng dayes. For God is wel content that we haue many restynge dayes, so that we spende them wel in holy and godlye exercises, and cause not only oure bodyes to rest from labours, but also oure myndes from synne. For we must kepe the Sabbothe daye not onelye with our bodye but also with oure hartes and myndes, which we do,

when we bridle our owne wil and fleshely lustes, and with all reuerence humble our selues to Godes wyll, so that when we reherse the Lordes prayer, we maye saye trewly and hertely: Thy wyll be donne in earth as it is in heauen. For so God testifieth by the pro-
Esa.lviii. phet Esaie in the.lviii. chapiter saying, yf thou wilt absteyne from doyng thy wyll on my holy daye, then thou shalt be called a pleasãt Sabboth day, that is to saie, whẽ we submit our wyl to the holy wil of God, and patiently suffre those thinges whiche he worketh in vs and willeth vs to suffre, then we shall trewlye kepe the Sabboth daye and therein laude and praise our Lorde God. For this is no true keppyng of ỹ Sabboth daye, when ỹ bodye cesseth from labors, and in the meane season a mans

mynde

mynde is holly occupyed howe he maye deceaue his neighboure, how he maye obtayne hys pleasures, howe he maye reuenge him selfe on his enemyes. Or els when a mans herte boyleth with murmurynge, grudgynge and impatiencie, and doth not obediently bende himselfe to the wyll of God, nor pacientlye suffereth his worckes, but tosseth and turmoyleth himselfe with hys awne cares, thoughtes and compassynges. For when shall suche an herte kepe a Sabboth or resting day, or earnestly prayse God: wherfore let vs learne to kepe holy day not onely from bodily labors, but also from all euell thoughtes and carnall desiers. But these maters (good chyldren) paraduenture doth passe your capacities. For men haue busynes ynough all their lyfe tyme, perfytely to learne

and

and practyse this lesson, wherefore at this time I wil require no more of you good children, but onely to beare away this plaine and shorte instruction, that the cheuest worshippyng of God standeth not in outwarde workes, but when we keape the Sabbothe daye aswell with mynde as with bodye, when we heare the worde of God, when by praier we call vpon his name, and be partakers of his sacramētes. By whiche thinges we be monished, instructed, strēgthened and defended to be the more constante in our faith. And this is the trewe sense & meanyng of this precepte. Wherfore good children marke it wel I praye you, and when it shall chaunce you to be demaūded, how vnderstande you the thirde commaundemente? Ye shal answer, we ought to feare and loue our Lord God

God aboue al thinges to heare diligently and reuerentlye his holye worde & with al diligence to folow the same.

The fourth sermon.

A declaration of the fourth cõmaundement.

YOu haue hearde the thyrde commaundemente whereby we learne howe to vse our selues towardes God in pure deedes and woorkes, nowe foloweth the fourth commaundement which is this.

Honour thy father and thy mother that thou maist leade a longe lyfe in the land whiche the lorde God shall giue vnto the.

This

Gene. 18.



THis good childzen is ỹ first and chief commaundemente of the seconde table, whiche doethe teache vs, how we oughte to behaue oure selfes towarde our neyghboure. And thys commaundemente speaketh of the most excellent and most deare personages vnto vs that lyue vpon the yearth, as of our parentes and rulers of the commen wealth, and it

it teacheth howe we shoulde order our selues towardes them, that is to saye, to honoure and dreade them. It entreateth of no small or trifelyng thinges, but contayneth matiers of verye greate importaunce, and it gyueth greate wysedome to all them that do rightlye vnderstande it. Wherefore good childzen lysten to it dylygentlye, that you maye knowe the trewe meanyng therof. And firste of all ye shall vnderstande, that God dyd gyue vs these ten commaundementes for this cause that by them we might learne what dothe please him. For this is a doctryne most certayne, that we vpon earth can interpryse or worke nothynge that maye better please him, than to kepe his commaundementes. And they be most foles of all, that go about to serue God and winne

his

his fauour with suche worꝛkes as he himselfe hath not commaunded. Foꝛ of suche Chꝛiste sayeth in the xv. chapter of Mathewe. They
Mat. xv. wourshippe me in vayne with the commaundementes of men. But thys we maye be sure of, that it pleaseth God that we shoulde honour our father and mother and obey them. And foꝛ this cause, all the woꝛkes also whiche they commaunde vs to do, do please God, yea the moste vyle woꝛkes ẏ they appoynt vs vnto, as to swepe the house, to poure water into the lauer and such like. Now this is a very great cõfoꝛte foꝛ vs to know foꝛ a suertie ẏ these small & druggynge woꝛkes do highlye please god, bicause in doyng thẽ we obey our parentes. Contrarywise those kyndes of wourshyppynge God, those ceremonyes and wourkes

whiche

which be donne to please God wout his commaundement and beſides his wourde, do nothynge at al please hym, although the worlde do neuer so highly esteme & praise theim. For it is the commaundement of God, onely and nothynge elles ỹ maketh our workes holy and precious in his sight. Nowe here god cõmaũdeth vs to honor our father and mother, that is to saye, to stande in awe of them, wyllyngly to obey them, to loue them and haue them in reuerence, and to helpe them with all the meanes we can. For these wourdes, honor thy father, and mother, do cõteine al these thinges. And we be bouũde to yelde vnto thẽ this honor, forasmuche as God hath gyuẽ them vnto vs as maisters, tutors, gouernors, and rulers, in his stede, and by thẽ hath powred vpon vs

many hygh and great benefites, wherby we be most streyghtly bound to honor them & not to dyspise them. But when we do not feare them, whē we lightly regard them, when they be angrye wyth vs, then we dispise them. And this is a verye haynous synne before God. For in no wyse we shoulde contemne them, but ought to take very great heede that we displease them not, no not in trifelyng thinges. Also when we do not obey thē wyllynglye, then also we dyspyse them, for he that doth not obei his father & mother, he is a presumptuous person, and thinketh hymselfe wiser or better then they, and this is a greate contempt and an heynous synne before god. Wherfore good childrē do not so dispise your fathers and mothers, but obey them with all your harte, and

be

be subiect vnto thē. Furthermore when we do not loue oute fathers and mothers, then it is not possible that we should hartely honor them, wherfore we must beare an heartie and feruent loue towardes theym, specially, seynge that God hath thorough them powred so' manye benefites vpon vs, as we shal declare more at large hereafter. Besides this it is our bownden dewtie to vse all kynd of gentlenes and lyberalytie towardes our fathers and mothers and in all thinges to shewe kindnes vnto them before all other parsons. For when we do any pleasure to other men, we loke ẏ they shoulde thanke vs for ẏ same. But of our fathers & mothers, we oughte to loke for no thākes but w our benefites we must honor thē ẏ is to say, we must ordre out selues to-

wardes the, no otherwise then we
woulde do towarde kinges, prin-
ces, and lordes, to whom when we
offer any presente, we thynke not
that they be bound to render vn-
to vs any great thankes for the
same, but we humblye fall on our
knees before them, instantly desy-
ryng them, that they wyl vouche-
safe to take in good parte so smal
a gyfte, wherein we declare oure
good wyll farre to passe oure ha-
bilitie, and wyth all reuerence we
sue vnto theyin, that of theyr cle-
mency they wyl accepte our good
hartes and myndes. On this
fashion we ought to behaue our
selues towardes our fathers and
mothers, and when so euer we be
able to do them any pleasure, we
must honour them after the sayde
maner, and reuerently beseche the,
that they wyll take well in worth

such

ſuche ſmall tokens of our deutye and loue towardes them. For we can not rendre vnto oure fathers & mothers, any gyft or preſente ſo weyghty, ỹ ſhal be able to cõterpoyſe the kyndnes which they haue deſerued at our handes, or can in any part recompenſe the great goodnes & benefites which thei haue heaped vpõ vs without nũbre.

So good childzen note well I pray you what is meut by this worde honor, whiche in this place comprehẽdeth feare, dreade, reuerence, obedience, & loue towardes our parentes, and that it is oure dewtie to lade theim with all kindes of gentlenes and lyberalitie. And when we haue donne all that we can do, yet not to loke for thankes againe at their handes, but rather to thanke them, that they wolde vouchesafe ſo gently to at-

cept our small benefytes. For god hath appointed thē to be our maisters, tutors, and gouernors, ouer vs, wherefore of dewtye we owe vnto them this seruice and obedience. And onlesse we order our selues to oure parentes after suche maner as is before rehersed, God wil be greuously offēded with vs, & sore punishe vs. As it is plainly
Deut. xxi. declared in Moses law in the. xxi. chapter of Deuteronomie where these wordes are writtē. If a man haue a frowarde and stubburne childe, whiche wil not heare his fathers & mothers cōmaundemēt & beyng corrected disdaines to obey them, they shall take him & bryng him before the iudges of the cytie, and shall saye thus. Thys oure sonne is stubburne & disobedyent, he wil not heare vs, nor be ruled by vs, he is a ryoter & lyueth vngodly

godly. Then all the people shall stone him to death, that this myscheuous wede may be weded out of ỹ congregation, and al the people maye heare of his punishmẽt, and feare to committe lyke offẽce Hereby you may learne good children, how greatly thys synne displeaseth God, seyng that in hys lawe he hath appoynted so payneful a punishement for dysobedient childzen. Hitherto you haue herde what it is to honor your parẽtes, now heare also the cause why God hathe so diligẽtly cõmaunded this thinge. Our lorde God hath gyuen vs so many benefites by our fathers and mothers ỹ no tongue can worthely expresse theim. For God vseth our parentes as his meanes by whome he gyueth vs lyfe, brethe, fode and al thinges necessarie to the maintenaũce of this

lyfe. Therfore we oughte to worshyp theym, as the chosen instrumentes of God. And forasmuche as God hymselfe is inuisible to vs here in earth, whome we neyther se bodily nor heare hys voyce, therfore he hathe appoynted oure fathers and mothers in hys stede to talke wyth vs, and to teache vs what we ought to do, and what to eschewe. Euen as the scholemaster doth oftentymes commyt hys scholers to hys vsher, that he in the scholemasters absence maye teache and gouerne them, and hym they ought to reuerence and obey. And as the scholemaster doth sharpely correcte & chastiseth those scholl[e]rs ẏ wyl not be ruled by his vsher, so God wil greuously punyshe those children, ẏ doeth not obey their fathers & mothers. For he hath appoynted them to be his deputies & vshers

vschers in ỹ educatiõ & gouernãce of vs his children. For God is the chefeste worker and maker of all thynges, he is the hyghest scholemaker, and our fathers & mothers are the instrumentes and toyles, wherby God doth worke vs, make vs and fashyoneth vs. For God is the eternall and mooste maruelous creator, and he daylye doeth create. But when he entendeth to make mã, he maketh hiin not now of a glod of earth (as he did whẽ he first made Adam) but he vseth our parẽtes to this straunge & wondre full worke & maketh vs by theym. And this is the firste and greatest benefite, that God by oure parentes, doth gyue vs bothe bodye and sowle. And after that yonge chylderne be borne into this world, we se how they lye certen yeres crying in their cradels, not able to helpe

themselues. At what tyme excepte God did nourysshe vs by oure fathers and mothers, ther wer no remedie but ỹ we muste neades perysshe. And when god doth entend to feade vs in our cradels he doth not sende downe breade from heauen (as he did Mãna) but he wonderfully fylleth our mothers dugges full of mylke, wherwyth she may gyue sucke to vs, and also he sendeth to oure fathers sufficiente riches wherby they maye brynge vp their children. And this is the seconde benefite, that God, by our parentes doth nurse vs, feade vs, and bryng vs vp, more tenderly then the henne doth her yong chekyns. Furthermoze God sendeth vs Christian parẽtes, which cause vs to be baptised and grafted into Christ, and to be made the children of God. For yf our parentes

were

were not christened we were lyke
to be wrapped in cõtinuall blind-
nes and errours. (For you see no
Jewes children come to be bapti-
sed) and if we should haue heathen
parentes & dye without baptisme,
we should be dãned euerlastingly
And in case we died not in our in-
fancie, yet we shoulde be vngodly
brought vp in thouses of Heathẽ
and vnchristened parentes, and
should be taughte euen from oure
tendre age, to hate and dispise the
trew faith of Christ as we may see
an example by Turkes & Jewes
children, whiche vehemently hate
the fayth of Christ, & among tenne
thousãd of them, scarse one desireth
to be baptised. And this is ỹ third
great benefit. ỹ God by our parẽ-
tes doth brig vs to baptisme, & to
Christ his church, & doth plant in
our hertes an ernest loue towards
Christes

Christes religion, that wyllynglye and gladly we become Christians.

Beſides this when we be growē to ſuche age, ỹ it is tyme for vs to go to ſchole, then god teacheth vs by our parentes his moſt excellent doctrine, that is to saye, tharticles of our faythe, the ten commaundementes, & the Lordes prayer. Furthermore oure parentes do teache vs the nourture and ciuilitie of good maners, that we maye proue gentle, quiet and fairr cōditioned, and ſuche with whom, honeſt men wyll be gladde to kepe companye. From our parentes we haue oure countrey, (then whyche nothynge is more pleaſant vnto vs) and the fredome fraunchelies and lyberties of ỹ citie in the whiche we were borne. Our parentes alſo leaue vnto vs oftētimes great plentie of riches and landes for oure inherytance

tãce. They also teache vs dyuerse wayes of marchaundise, manihan dycraftes and all kyndes of scien=ces, by the which we may honestly and in the waye of treuth get oure lyuyng here in this worlde. And al though they be compelled of neces=sitie, oftentymes to vse the ayde and helpe of scholemasters, and o=ther conning men in dyuerse kyn=des of faculties, yet because all these thinges be done at the com=maundemente, costes and charges of our parẽtes, therfore we ought chiefely to thanke theym for all these benefites. And this is the fourth benefite, that God by oure parentes doth teache vs the trewe knowledge of him and his worde.

Now these be the chiefest causes good children, why God hath com maunded vs to honoure oure pa=rentes. And suerly they be cruell

childzen, ẏ do not this, seynge that they haue receyued of their parẽtes so great an heape of benefites. And trewly they wer wourthye to be stoned to deathe as stubburne childzẽ wer wont to be in the olde testamente. Wherfore good childzẽ, obserue diligently this cõmaũdement that you be not disobedyent nor vnkynde, but honor your fathers and mothers. And here you muste not thynke that you owe this subiection onely to your fathers and mothers, but the saine obedience and honor is dewe also to all thẽ whose helpe and labour your parentes doeth oftentymes vse in gouernyng and teachynge you. Of the whiche sorte be youre tutors, scholemasters, preachers, pastors, & curates, youre masters that teache you your craftes, and also the magestrates, and commõ officers

officers. for ỳ holy scripture doth call all thele fathers. And therefore when God layth: honour thy father and mother, he comprehendeth within the bounds of thys commaundemente, all those parsons before reherled. And this is done for these considerations,

For when the parentes do ley on theyr death bed then in theyr laste wil or testament they assigne and appoynt to theyr chyldren ỳ be of nonage tutors, gardians, or gouernours to whō they resigne all theyr iurisdiction, which they had of God gyuen vnto theym ouer theyr children. To suche tutors or gouernours children ought to be obedient and honor them.

For suche be lefte vnto theym in the steade of theyr parentes and they nourysshed theyr puppylles or wardes and make much of them,

and

ase that they be honestly brought vp in vertue and lernynge, and shall make a rekenyng for ỹ same both before God and the worlde. Furthermore when that oure parentes eyther be not able sufficientlye to teache vs in their owne parsons, or haue not conuenient leysure to do the same, then they committe vs to scholemaisters, preachers, pastors and curates, and make theym theyr deputies. Therfore it is the deutie of childzen, reuerently to obey theyr teachers and curates. For saynt Paule sayeth. The elders that rule well, are worthye of double honour, specially they that labour in the worde and teaching. And saynt Peter sayeth. Obey them that are appoynted to gouerne you, for they do wake and watche for your soules as men that shall

i. Tim. v.

make

make an accompt for the same.

Also it happeneth oftentymes, that parētes do put theyr children to other, either because they themselues are not able to fynde them, or teache theym handye craftes, or the arte of marchaūdyse, and when this chaunseth, then itis the office of chyldren to obey in all thynges and to honour euen as theyr parentes, those to whō they be thus cōmitted & with whō they dwel. For vnto such theyr fathers and mothers haue geuen theyr power and autority. Therfore saynte Paule sayeth. Seruauntes be obedient vnto youre maysters as vnto God, and so forth. Ephe. vi.
But when children grow to mannes age, and then refuse to be tuled by their parētes, maysters, teachers and curates, and begynne to waxe wyld and wanton & to hurte,

other, thē the cōmē officers ought to chastise them. And the Magistrates & superiour powers ought to be honored and feared, euen as our fathers and mothers. For by theim we be defēded from our enemies, of theim we receaue lawes and statutes wherby we may liue in peace and quietnes, wherefore we ought to be glad and willynge to paye to thē tribute, taxes, tollages & subsidies, whereby they may be the better able to maintaine the tranquillitye of ꝑ commen welth. Learne therfore good childerne. that they be not onely called oure parentes, of whō we are begotten and borne, but they also be called to the honor & tytle of this name, whiche helpe them to bryng vs vp in vertue and learning. Suche be they whom we cal our tutors or gardians, teachers, masters, curates,

tes, and officers. Also this worde, honor, doth not onely containe the outwarde gesture of making curtsey and puttyng of ỹ cap, but they do trewly honour their parentes, whiche do feare and loue them, highly esteme them, gyue place to them, and rendre vnto theim all kynde of gentilnes & liberalitie, & yet do not obbrayd them, or cast their gyftes in their teath, but do cõfesse ỹ stil thei be in their parentes dette, and as yet do owe them greater thinges. And this is a great poynt of wisedome, yea in worldly pollicie, to acknowlege ỹ of bounden deutie we owe to these persons aboue rehersed honor and reuerence, and that God is highly pleased with this kynde of sacrifice. And that he doth sende vnto vs by these mẽ innumerable benefites, wherefore yf you wil be coũ-

ted good and godly childerne, and please God, then kepe this commaundement, obey your parentes and euery commen officer, feare them, be obedient to their lawes and statutes, be subiecte vnto thē in all thinges. Notwithstandyng yf the commen officer do byd you do any thinge expressely agaynst god, thē you may not obey hī, but say with ỹ Apostle Peter, we must obey god rather then men. And beware good childzen ỹ you dispise not your parentes, or vncurteselye entreat thē, because perchaūce thei be simple men, rude, vnlerned, poore, weake, feable and impotēt by ỹ reason of their olde age. For of what soeuer state condition or qualitie they be, yet by them God hath gyuē vs our lyfe, he hath ordained them to be our gouernors, & (as I haue declared heretofore)

Actes.v.

by

by theym he hath sent vs infinite benefites, wherfore we ought to honor them, obey them, to be willyng and redy both to learne and do that whiche they commaunde vs, & to eschew those thinges which they forbid vs. For this obedience pleaseth God and is a most acceptable honoring of him. Take hede also ỹ you refuse not nor grudge to do such thinges as thei shal cõmaunde you, nether that you play the truantes or runne away from your teachers, maysters or other artificers into whose house tuition and custodie your fathers and mothers shall committe you. For this is a great synne before God, the which shal not escape vnpunished. But spectally you must eschew this most detestable kynde of disobedience (which now a dayes is very cõmen) that you intangle

not your selues to mariage with-
out the knowlege and consente of
your parētes. For this is a pointe
not only of notable dysobedience,
but also of great folyshenes. For
what is more myserable or can
trouble a mā more in this world,
then a mariage euel matched and
vnmetly coupled. This is that
greke and punishement that dayly
troubleth & scourgeth vs all oure
lyke tyme, from the whiche there is
no meanes to escape but by death
onely. And it is to be feared, when
we go about to marie oureselues,
not makynge our parentes priuie
to suche contractes or bargaynes
but contemnyng theyr authoritie,
that God wil not prosper such ma
riages, nor giue thetto his fauour
and blessyng. But if you wil kepe
gods cōmaūdementes, & honoure
your parents, then God wyl loue
you,

you, and powre hys gyftes vpon you most aboũdantly. Now good childrẽ you haue herde what you ought to do, I praye you be willing to perfourme that thing, which your bounden dewtie requireth of you. For saincte Paul saieth, that this is the firste or chiefe commaũdemente hauynge a promyse annexed vnto it. For herin god doth promyse, that he whiche doeth honour his father and mother, shall lyue a long lyfe, and shal abyde in his natiue countrey. And he that doeth not honoure theym, shalbe dryuen out of his countrey, & shal shortely dye. And surely this we proue to be true by dayly experyence. For when childerne be wanton, wilde stiffenecked, stubburne, and refuse to be ruled by their parẽtes and scholemasters, or do not serue their maisters truelye, when Ephes. v.

thei wyl not haue in reuerẽce their preachers and curates, or do not obey the common rulers, then God scourgeth theym, some wyth one punishment, some with an other. Some is maymed, some leaseth an eye, one hathe suche a fall from an horse ẏ he lyeth for starke deade, an other is drowned. And here I wyl not speake of those vnthrifty young men whiche be pickers of quarels and in their wylfulnes thone slayeth thother. But ẏf perchaunce these dysobedyente childerne escape punyshmente in theyr yought, yet when they come to mans state and kepe howses of their awne, then commonly suche children do not auoide this threat and indignation of God. For then many times they runne into suche dette, that they be compelled to forsake their natiue countrey, and

to flye into ſanctuarie, or elles to wandre in ſtraunge regions lyke banyſhed menne, farre from their kynsfolkes acquaintaũce & frendes, where no man doth helpe thẽ, truſt them, or hath pitie of theym.

And many of them, whileſt they go aboute to auoyde extreme pouertie by lying, ſtelyng, robbyng, & other ill meanes are caſt in pryſon and afterward hanged. Theſe and ſuch lyke paynes men do worthely ſuffer in their age, whiche in theyr youth dyſdayned to folowe the counſell of theyr parentes.

Wherfore good childzen, obey youre parentes and magiſtrates, then you ſhall proue wiſe men, able to helpe both your ſelues and other. Then God ſhall bleſſe you, that you may longe continewe in the contrey wherin you wer borne and bredde, and dwell amonge

your parentes, brethren & sisters, frendes and acquayntaūce many yeares. Then extreme pouertie shall not oppresse you, whereby you should be compelled to leaue your countrey, neyther the rages or partels of warre shal driue you out from thense. So manye and so great benefites hath God promysed to obedyent chyldren. And there is no doubt, but that he will performe that thinge whiche he hath promised. As we feale by experiēce, ẏ as long as we obey oure parentes, and suffer our selues to be gouerned accordynge to Gods wyll, so long we be brought vp in the feare of God, to our great cōmoditie and profit. And thys is the true meanynge of the fourthe precept, whiche I praye you deply to prynt into youre memories, that when you shall be asked how

you

you vnderstand the fourth cõmaũ demẽt, you may answer, we ought to loue & dreade our Lord God, & for his sake to honor our parẽtes, teachers masters & gouernours to obey thẽ & in no wise to dispise thẽ

The fifte sermon.

¶ Thou shalt not kyll.



Gene.iiii.

IN the former sermon it hath ben declared vnto you, howe you sheulde vnderstande the fourth

precept

precept, in ỹ which you haue learned, how you muste behaue youre selues towardes youre fathers & mothers & all cõmen ministers in the publyke weale. Now folowethe the fift commaundemente. Thou shalte not kyll. Whiche teacheth vs howe we oughte to ordre oure selues towardes eche of oure neighbours, that we hurte theym not, nether in theyr goodes, nor in theyr lyke. For among al worldlye goodes, and bodely gyftes, there is none more precious thē healthe and lyfe. Therfore God before al other damages and hurtes doeth chiefely forbydde this, that we kil not our neyghbour. And this commaundement dothe not onelye restrayne our handes from kyllyng with violence and force, but it forbyddethe also all angre, envye, wrathe, hatred and malyce, that

we

we be not manquellers neyther in
harte, wourde noz deade. Foz the Roma.vii.
lawe is spirituall (as sayne Paule
sayeth) and requyzeth of vs obe-
dience, not onli in outward wozke
but also in thaffection of hart and
inwarde mottons and most secret
senses of the same. And it is an
hye wysedome, to looke in the bo-
tome of this commaundemente, &
ryghtly to vnderstande the same.
Therfoze our lozde Jesus Chryst
dyd expounde thys commaunde-
ment, his own selfe, lest we should
erre and falsely vnderstande it, as
the Jewes dyd. Foz the Jewes
thought, that as long as they had
refrayned theyr handes from kil-
lyng and slayng, so long they had
kept this commaundement. And
althoughe theyr hert had ben full
of hatred, enuye, & malice towar-
des their neighbour, & with cõtu-
melious

melious wordes or dedes hadde gyuen occasion of manslaughter, yet thys they counted for no syn, and their scribes & phariſes did so
Math.v. teache thē. Therfore Christ in the fifte of Mathew sayth. Verely I saye vnto you, excepte your ryghteousnes excede the righteousnes of the scribes and phariſes, ye can not entre into the kyngedome of heuen. Ye haue heard that it was sayde vnto them of the olde tyme, Thou shalt not kyll. Whosoeuer kylleth shalbe worthy to be iudged. But I saye vnto you, ỹ who soeuer is angry with hys brother, shalbe worthy to be iudged. Here you see good children, that Christ doeth as ernestly forbydde hatered, angre and enuye, as he doeth bloudy mānslaughter. For he that is angry with his neyghbour, killeth hys neyghbour in harte and

wyl

wyll and breketh this commaun-
demente of God, thou shalte not
kyll. And marke well good chil-
dren, that he sayeth not, thy hande
shall not kyl, or thy sworde, spere,
or gunne shall not slaye. But he
sayeth, thou shalt not kyll, that is
to saye, thou whiche arte made of
bodie and soule, shalte neyther kil
with any of thy bodely members,
neyther yet with thy inward mind
or wyll, neyther wyth woorde nor
deede. But here paraduenture
some wyll saye. What thinke you
syr of traytors, commen theues,
robbers and murtherers oughte
not suche to be kylled? I answere
that they ought to be kylled, but
yet God saieth, thou shalt not kil,
thou shalt kepe peace with all mē.
Who then shall kyll suche male-
factors? Leaue punishemēt to me
(sayeth God) and I will reuenge.

God

God himselfe wyl do execution vp-
on suche open trãsgressors of hys
lawes. And therfore here in this
worlde, God hath ordeyned vnder
him kinges, princes and other ma
gistrates, and hathe gyuen theim
their swordes to this vse, that thei
should be his deputies in kylling
such offenders. And whẽ such com
men gouernours do their office in
punishyng open malefactors, thẽ
they do a true honour and seruice
to god, & ar his ministers, as saint
Rom. xiii. Paul sayth to ỹ Romaynes. The
magistrate is Gods officer. And
when the publike minister doethe
kil an opẽ transgressor, we oughte
to thinke ỹ God kylleth hym, for
asmuche as the officer doethe the
same by the commaundement and
ordynance of God. Wherfore
good children, althoughe menne
do neuer so greate wronge vnto
you,

you, and hurte you ether in your bodies or goodes, yet take it patiently, refrayne your handes from bloudshedyng, strike no man violently, but committe the matier to God. For he hath saied, leaue vengeance to me and I wil reuenge. But ye in no wise shall kil, nether in will, worde, nor dede. For there be diuerse wayes to commit murther. The first is when with any kynde of weapon, or violence we slay our neyghbour, as theues do be the hyghe wayes. Also yf we gyue any commaundement or counsell, that oure neyghboure shoulde be slayne by other, or yf we spreade abrode any euel brute or slaunder of any man, by occasyon of ŷ which he is put to death. Furthermore we kill, when ether with worde or dede, we maye, and do not, delyuer hym whome other

men entende to kyll. And when we see our neyghbour in perryll of lyke, and do not helpe him, but suffer hym to dye for hunger, to be drowned, or burned. Besides this we be manquellers when we beare angre, hatred and malyce, agaynste oure neyghbours, and when with greate angre and furye we do raile on him, curse him, and wisshe vengeaunce to lyghte vpō him. For whersoeuer angre, hatred, enuye, and malycyousnes reygneth, there is manslaughter, whiche althoughe it be not performed in dede with the hande & swoord, yet it is done in hart, mind and wyll. For as fyre kyndled with a litle sparke, doeth oftentymes greate hurte and damage, & can not easely be quēched, so whā the sparkes of angre, hatred and enuye do set on fyre mans hearte

they

they do oftentimes prouoke more hurte than euer a man thoughte, and some time they stirre to committe suche offences, as in all his lyfe he neuer thought vpon, and for the whiche afterwarde he sorroweth all the dayes of his lyfe. So that the welspring of manslaughter, is malice and enuye.
And therfore sayncte John in his Epistle sayeth. He that hateth his brother is a manqueller. And Christ saieth. He that is angrye wyth his brother is worthy to be iudged. For to be angrye is with the herte to kyll. Wherfore that commaundemēt that sayeth, thou shalt not kyll, doeth also forbyd to be angry. Furthermore Christ sayeth, he that sayeth to his brother Racha, that is to saye, he that with voice or gesture sheweth anye token of an angry herte, is

worthye the lessyons, but he that sayeth, thou foole is worthy the fyre of hel. In these sentences our master Christ teacheth vs, that in wordes is manslaughter commtted, when we vtter the poyson of our herte with any suche wordes wherby the venome of our herte is percepued. But when we burst out into suche raylynge, slaunderouse and contumelious wordes agaynst any man, that he maye lese therby his estimation or good name, then we be more heynous murtherers. And here also Christ teacheth vs, how greuously we shall be punished both in this life and in the life to come, yf we dyspise this commaundemēt of god. For he doeth not only say, he that kylleth, but he also that is angrye with his brother, is worthy iudgement, that is to saye, is gyltye

before

before God of so great a cryme, that he hath deserued to be arrested, violentlye to be drawen in to the place of iudgement, and there opēly to be accused and arrayned of the same. But he ỹ with voyce or gesture dothe vtter the malice of his hert, is worthy the sessions, that is to saye, he hath committed so greuous an offence in the sight of God, ỹ it is not nowe necessarie to empanel a quest to inquire whether he hath deserued punishment or no, forasmuche as his offence is manyfest, but the greatnes of the synne hath onely neede of a sessiō or a numbre of iudges, to determine how greuously such an offēder ought to be punished. But he whiche inflamed with angre calleth his neighbour by such approbrius wordes, that his estimacion and good name is hurte

and decayed, he is worthye hell fyre, that is to saye, he hath synned so heynously, that he hathe deserued tormentes both in this world and in an other worlde, except he repent in tyme, and obteyne hym pardone by the passion of Christe. But most of all, kyllyng with the hande and effusion of bloud shall be punished wyth moste greuous paynes, bothe in this lyfe and in the lyfe to come. As oure Lorde God declared to Noe saynge. I wyll requyre youre bloode of the handes of all beastes, and of the handes of man. For who so euer shedeth mans bloode, his bloode shall be shed agayne. And in case the manqueller escape mans handes, and punishment of the commen officer, or yf they that haue Goddes sworde in theyr handes, be neglygent in doynge theyr of-

Genes. ix.

fice

fice, or wyl be blynded with affecti
ons and corrupted wyth monye,
yet God wyll not let manslaugh=
ter to escape vnpunished. For he
hath sayde, that he hymselfe wyll
inquire of bloodshedynge and syt
in iudgement vpon manquellers.
As it is playnly declared vnto vs
by the horryble example of Cain,
who kylled his brother Abell.

For not onelye in this lyfe God
dyd so sore punysche hym, that hys
conscience was vexed with suche
vnquietnes and horryble feare,
that all hys bodye shooke and
trembled mooste pitifully, and he
coulde abid or rest in no place but
lyke a banyshed man or runne a=
gate wandered euerne where, but
also now after this lyfe he is cur=
sed of God, and damned for euer.
This fearfull payne (good chyl=
dren) ought to warne vs to be di=

ligent in keppyng this commaun-
dement, that we kyll not, neyther
in wil, worde nor dede, but con-
trarywyse to endeuour oure selfes
to practise Christes lessons, who
hath taught vs gentylnes, mild-
nes, longsufferance and pacience.
For he saith. Blessed ar they, that
suffer persecutiō for rightoulnes,
for theyrs is ỹ kyngdō of heauen.
Wherfore good childzen, marke
ernestly what God here commaū-
deth. Ye shal not (saieth he) be an-
gry, but loue your enemies, ye
shal not slaūdre or backbite other,
but speake wel euen of those that
hate you, accordyng to ỹ cōmaūde
mēt of Christ. Yf a mā strike ỹ on
the cheke, resist not, but whosoeuer
shall gyue the a blow on the ryght
cheke, turne to hym the other also.
And if any man wil sue ỹ at ỹ law,
& take away thy coat, let him haue

thy

thy clooke also. And whosoeuer will compell the to go one myle, go with him twayne. Do good to them that hate you, pray for them that hurte and persecute you, that ye maye be the childzen of your father whiche is in heauen. All these are the wordes of Christ. And yf perchaunce we haue donne any manne wronge, or prouoked oure neyghboure to angre, then with great diligence we ought to laboure, that in al hast and spede we maye be reconciled. For Christ saieth. Yf thou offrest thy gyft at the aulter, & there remembrest that thy brother hath any thyng against the, leaue there thyne offering before the aulter, go thy waye, & first be reconciled to thy brother, & then come & offre thy gyft. Oblations and sacrifices wer in tholde testament a very commendable and an

highe kynde of worshipping god. (For asmuche as he hymselfe dyd appointe and commaunde them). And yet Christ here teacheth. that God is better honoured with kepyng his commaũdementes, than with our offeringes. And to be reconsiled to our neighbour is a sacrifice more acceptable vnto him, then to offer oblacions.

Furthermore the keping of these commaũdementes, helpeth muche to mayntayne the tranquillite, peace and quietnes of the commẽ wealth. For Christe sayeth. Agree wyth thyne aduersarie quickely, whiles thou arte in the waye with him. ꝑ is to saye, we must refrayne our selfe from discorde, variance, hatred & contencion. and asmuche as lyeth in vs, seke peace, concord and quietnes. lest we be caste into prisõ, from whence we shall not be dely-

deliuered except we pay ỹ vtmoſt farthynge. And in theſe ciuile and worldlye courtes, althoughe oure cauſe be good and rightfull, yet is it poſſible that iudgemente be gyuē againſt vs. And in caſe that at the length we haue ſentence on our ſide, yet the ſute therof ſhal be ſo chargeable vnto vs, ỹ we ſhal, for the moſte parte, ſpende more mony in waginge of the law, than we ſhall gayne by the ſentence. Wherfore ther is nothyng better or more profitable, then to ſeke for concorde and peace, as muche as is poſſible. And as it is our parte to lyue in peace with all men, ſo it is our dutie alſo, to make them at one which be at variaunce. For Chriſt ſaieth. Bleſſed be the peace makers, for they ſhal be called the childzen of God. Wherfore good childzen, printe wel in your remē-

braunce, that God hath commaũ-
ded, Thou shalt not kyll, and that
we can not offer a more accepta-
ble sacrifice to God, then to kepe
his cõmaundemẽtes. Make your
selfes strong therfore patiently to
suffre all thynges, reuenge not
your selues but leaue al punyshe-
ment to God, and he wyll reuenge
your quarrelles. Be not inflamed
wyth angre, hatred or enuye a-
gainst your neighbor, do no wrõg
to hym, beare with his weakenesse
and forbeare hym, hurte hym not,
but rather defẽde him from hurt,
sow, and norishe vnitie, peace and
frendshyp betwene all men, make
agrementes & loue daies betwene
them that be fallen at discorde, a-
uoyde all occasyons of angre or
displeasure, as braggynge, boa-
sting, reulynge, tawntynge, scor-
nynge, dicynge, banketting, riote

and

and ſuche lyke offences. And con-
trariwiſe loue your neighbour, do
good to all men as farre as youre
abilitie wil ſerue you, ſpeake well
of euery bodye, and laboure with
all youre power to ſaue the lyfe of
youre neyghbour. For this is
the dutie of all godlye menne, to
preſerue and defende their neygh-
bour, frendely to admonyſhe him
of his faultes, to inſtruct him and
to comforte him. For we be bound
to healpe oure neyghboure in hys
neceſſitie, to lende hym money, to
gyue to him when he aſketh, to re-
freſhe his hunger with meate and
drynke, to clothe his nakednes, to
receaue into oure houſe the har-
bourles, to comforte hym when he
is ſicke. For all theſe offices and
effectes of trew humanitie, loue
and charitie God commaunded,
when he ſaid, Thou ſhalt not kil.

And

And this is the trew meanyng of the fifth precepte. Wherfore good children marke it well, and when you be asked, howe vnderstande you the fifthe commaundemente: you shall aunswere, we oughte to loue and dreade oure Lorde God aboue all thinges, so that for hys sake we hurt not our neighboure, nether in his name, goodes, cattel, life or body, but that we aide comforte and succoure hym in all hys necessities troubles and afflyctions.

¶ The syxte sermon.

¶ An exposition of the syxte commaundement

¶ Thou shalte not committe adultery.



ii. Reg. xi.

IN ỳ laſt ſermon ye were taught, how we ſhoūld behaue ourſelfes towarde oure neyghboure that we kyll hym not, neyther in wil, woꝛd noꝛ dede, neyther hurte hym in hys goodes oꝛ bodye. Now a man (yf he be a man in dede and no monſter) next after his owne bodye doeth moſt dearely loue hys wyfe, wherefoꝛe nexte foloweth the ſyxte commaū=

de=

dement. Thou shalt not committe adulterye, the whiche teacheth vs, howe we shoulde order our selues towardes oure wyues, that we shoulde loue theym, not forsake theym or breake the promyse of wedlocke with theim, but louingly kepe theym companye. Also that we should not luste after an other mans wyfe, neyther wyth faire wordes or gyftes intyse her away from her husbande, but laboure with all diligence that wemen both maried and vnmaryed maye kepe their chastitie vndefyled. For God himselfe did institute and ordeine mariage, & did halow it with his awne blessyng. Wherfore we maye be sure, that this state of lyfe pleaseth god, and that it is his wyll, to haue it kept without pollucion or dishonestie. For god after that he had made Adã,

he

he sayde thus . It is not good, that Adam shoulde be alone, lette vs make for him an helpe . And when Adam was a sleape, ỹ lorde toke one of his ribbes, and made a woman of the Rybbe, whiche he had taken from Adam . And he brought her to Adam, and Adam sayd. This is now bone of my bones & flesche of my flesche. For thys cause a mã shall leaue hys father and mother & shall be ioyned with his wife, & they shall be twayne in one flesche . And the Lorde God blessed theym sayeng. Growe and increace, and replenishe the earth, & tyll it. By this you maye learne good children, that God hymselfe dyd institute marriage wyth hys owne worde . Wherefore there is no doubte , but that thys kinde of lyfe is holy, and doeth hyghlye please God. As thapostell Paule

writeth to ỹ Hebrues. Wedlocke is honourable & the bed therin is vnspotted, but adulterers, and fornicatours god doth cõdemne. Furthermore god saith. Grow & increase. Here he declareth, ỹ the frupt of wedlocke, that is to say, childzen, are ỹ gifte of God. For yf he had not commaunded thys thing by his worde, then maried folkes could haue had no childzē Wherefore ye shall by these wordes chefely learne, that there is a great difference betwene wedlocke and the vnlawfull cõpanye betwixt man and woman. For in mariage the acte of generatyon betwene the husbande and ỹ wife is no synne (for God hath ordayned it, & it pleaseth him) but fornication & adultrye be sin which God hath forbid, and thei highly displease him. To maried folkes

he

he hathe sayed: Growe, increase and fill the earth, but to horemõgers & harlots he hath not sayed so, but hath cõdẽned thẽ. Childrẽ begotten in mariage please God, but ỹ generatiõ of bastardes displeaseth him, & lacketh his blessyng, wherfore it is muche for the profit of ỹ commen wealth, that wedlocke shoulde be kept purely and chastely, out of the whiche springeth the fruite of vertuous and honest children, which may proue honest men, and be mete tó beare office in their cities and countreys. But where adultery raigneth, wher nought doth both heare and see vnchastnes, there the infection of vncleanes spreadeth abrode, and doth poyson the multitude, and God at the length doth punyshe suche synnes with hunger, kamyne, battayle, pesty-

lence, & suche lyke, vntill he hathe vtterly destroyed ȳ whole realme or citie. Furthermore marke thys also diligently, ȳ the Lorde saieth. Growe, increace, replenysshe the earth & digge it. Many abstayne from mariage, because they be to careful how they shal liue, yf they wer maried. Therfore oure Lorde God doth here plainly shewe, that he wyll minister plentyfullye to maried folkes, all thynges necessarie to the maintenaunce of their lyfe, yf they put their trust in him, and apply their labours diligently. For he saieth, dygge, plowe & tyll the earth, as who shoulde say, I haue made for youre sake all thynges that growe vpon the earthe, I haue gyuen to you all kyndes of beastes, fishes, foules, that lyueth in the worlde, onely laboure you that you maye purchase

chase and possesse those my ryches truely and honestly. Nowe good childrē consider this, that it is not in youre awne lybertie, whether you wyll be maried or not. And thus I speake for thys purpose, that you should be the more dylygent to learne in tyme, some craft, way, or science, wherby you might kepe your house and get youre lyuing honestli, both for yourselfes, your wife & your childrē, for god wylleth all those to vse mariage, that can not lyue continētly. And Christ speaketh in the ghospell of saincte Mathewe of.iii. sortes of people that lyue withoute maryage. There are some chaste, which are so borne euen frome theyr mothers wōbe. Some ther be whiche are made chast by menne. Other there be to whome God by a syngular gift hath gyuen the gyft of Math.xix.

chastite, which lyue vnmaried for this purpose and entent, that thei myght the better knowe and set furth the kingdome of God. And they that haue this excellent gift, let theim thanke God for it, for they maye lyue vnmaried. And Christ also doth praise this kynde of chastitie, sayinge. All men can not take this, he that can, let hym take it. To all other God hath commaunded to vse the helpe of mariage, sayinge. Growe and multiplye. And saincte Paule saieth. He that can not lyue contīetly, let him marie, for it is better to marie then to burne. Nowe forasmuche as mariage is a kind of lyfe so holy godly and honest, and ȳ also it perteineth so muche to ȳ profit of the commē wealth, that the promyse therein made shoulde be faythfullye obserued,

Gene. i.

1. Cor. vii.

for

for ỹ causes aboue reherſed, ther=
fore God with this commaunde=
mẽt, as with a ſtronge bulwerke
or foꝛtreſſe hathe defended wed=
locke, ſaying. Thou ſhalte be no
wedlocke breaker. And to thentẽt
we mighte the better vnderſtãde,
what our Lorde God meante by
this commaundemẽt, Chriſt him
ſelfe did expounde it, ſaying. Ye
haue heard howe it was ſayd to
them of tholde lawe. Thou ſhalt
committe no adultery. But I ſay
vnto you. He that loketh vpon a
woman to luſt after her, hath al=
redy committed adulterye in hys
hart. For it is not ynough to ab=
ſteyne from carnal copulation wᵗ
an other mans wyfe, but we muſt
abſteyne alſo frome all wanton
communicacion, all vncleane af=
fections and thoughtes. Wher=
fore this commaundemẽt. Thou

shalt committe none adulterie, is asmuche to say, as thou shalt not offende with thy neyghboures wife, neyther in acte, nor vncleane wourdes, nor in lokes, wynkes, beckes, or other vnhoneſt geſtures and ſygnes, neyther in affection & priuie motion of thy harte. But I cõmaũd the (saieth God) that ÿ be shamefast, chast, pure & vndefiled, whether thou be a virgin, wydow or maried. For these thre states of lyfe be holy & pure. Herein also we be commaunded, that we giue none aide nor counsel, cause or occasion to other to cõmit adulterie, nor gyue houseroome harbour or lodging to such offenders, but as we ought to kepe our awne soules cleane from all suche vyces, so it is our deutie also to monyshe and dissuad al other from suche shamefull enterprise

pyses, both with thyeates, punyshmentes and all meanes possyble to stoppe and let them from so great abomination.

And thinke not good childyen, that in this commaundemente, only wedlocke byeakyng is forbyd, & that other whordome or lecherie is not forbyd, as some frantike mē do thinke, that single fornication betwene vnmaried parsons is not forbyd, because God in this cōmaūdement speaketh in expresse wordes onely of adulterers or wedlocke byeakers,

But take hede good childyē, that ye erre not with these vngodlye wicked parsons, but know ye for a suertie, that fornication, whordome, lecherie and all kynde of vncleanes, by what so euer name or title it be called, is synne, and highly displeaseth god. For Mo-

les sayeth. There shalbe no whore
Deut. xxiii among the daughters of Israel.
Also he sayeth. There shall be no
whoremonger among the children
of Israel. And sainct Paule saieth
Ephes. v. in expresse wordes. Fornication
and al vnclénes let it not be ones
named among you, as it becom-
meth sayntes. For this know for
a suertie, that no whoremonger
ether vncleane persone hath any
inheritaunce in the kyngdome of
Christ and God. Let no man de-
ceaue you with vaine wordes, for
suche thinges commeth the wrath
of God vpon disobedient childrē.

By these wordes you maye ea-
sely perceyue good children, how
greuously God doeth punyshe
whores and whoremongers.
Wherfore flye whoredome as the
pestilence and the deuels poyson.
For God dyd forbyd whoredome

and

and all kynde of vncleanes, when he sayde. Thou shalt not committe adultery. And he that is a whore haunter he shall hardelye escape wedlocke breakynge.
For he that in his hart exchewethe adultery, shall also exchewe fornicatiō. Wherfore if you wyl kepe this commaundemēt trewly, you must order yourselues after this maner. Fyrst of all and chefelye you must beware, that you committe not lecheri in acte and dede, but you muste lyue chastely and continently, vntyll suche tyme as by the healpe of God, consente of youre parentes, and counsell of your frendes, you may be maried lawfully. And then see that you observe truly the fayth and promise made in matrimony. Wowe not other mēnes wyfes, but kepe companye with youre owne with all

all dewe loue and fauoure. For
saynt Paule sayeth. The woman
hathe not power or lybertie of her
owne bodye, but her husbande,
lykewyse the husbande hathe not
power or lybertie of hys owne bo=
dye, but the wyfe. And let not one
maried person be absent from the
other, wythoute an vrgente and
weyghty cause, neither let the hus=
bande suffer hys wife in peril and
daungier to sytte alone wythout
his company or comforte, nor the
wyfe her husbande lykewyse. For
this withdrawynge of the one frō
the other, althoughe it be but for
a tyme, yet yf it be donne agaynste
the wil of ether partie, it is syn, al=
though both of thē kepe their bo=
dies vndefyled. Secondarely yf
you wil kepe this cōmaundemēt,
you muste abstayne frō all fylthye
wordes & vnclcane cōmunicatiō,

you

you muste not craftely go aboute with flatery and louynge wordes to deceyue the simplicitie of yong women, you must not with fayre promyses or gyftes entise them to foly, neyther with wanton songes or vnhoneft dalyance kyndle the fire of lecherie, but almoche as is possible, you shall auoid all wanton lokes and vnchaste gestures, to muche nyselnes in trymmynge and deckynge youre bodyes, and apparellyng them to gorgiously, and all kyndes of craftye entycementes, whiche louers do vse to please ỳ eyes and myndes of their peramoures, whereby they maye allure them to loue and lechery.
Thyrdly you must eschew all vncleane myndes and thoughtes. For although the worlde doethe neyther see nor punisshe the synnes of our thoughtes, yet God which ser-

sercheth mens hertes and raynes, doeth both see, and punishe them. Therfore Christe sayth. He ỹ seeth a woman to lust after her, hath alredye committed adultery in hys harte. You must also diligently auoyde al occasions, by the whiche suche vnlawfull lustes are prouoked as surfetyng, dronkenes, idlenes, wanton daunsing & such like.

For Christe in this sermon of adultery sayeth. Yf thy ryght eye gyue the an occasion to synne, pul it out and cast it from the. For it is better, that one of thy members perysshe, then that thy whole bodye shoulde be cast into hell. Muche more then, yf surfetynge, bankeeyng or suche other lyke, do giue you occasion of synne, you ought diligently to eschew them, lest you fal into so perrellous a daungier. Fourthly you oughte not only to

kepe youre owne bodyes and soules chast and pure frome all vncleanes, but also you muste take heede, that you gyue no occasyon, ayde or counsell to anye other, to committe adulterye, but asmuche as lyeth in you, you shall studye that honest and chast lyuyng may be obserued of all men. For these thynges both please God and be moche profitable to euerye cõmen welthe. You shall therfore vnderhaude this commaundemente after thys sorte, that you abstayne frome all adulterye and whoredome, both in hearte woorde, and dede, that you auoyde all cuell occasion, bothe by youre selues and by other, that we all maye leade a godly chast and pure lyfe, that the bonde or knot of wedlocke maye not be broken or loosed. Wherby the commen welthe maye haue

plentie

plentye of good and vertuous childzen, whiche maye be able in tyme to come, eyther to be preachers and ministers of Goddes moste holy worde, or to beare commen office in thadministration of the commen wealth, to the glorie of God and profit of their neighbour. Wherfore good childzen, when ye shalbe demaunded, how vnderstande you the syxth commaundement, ye shall answere. We ought aboue all thynges to loue and dreade our Lorde God, and for his sake to lyue chastly in will, worde and dede, and euerye man is bownde to loue and cherysche his wife.

The seuenth sermon

An exposition of the seuenth commaundemente.

Thou shalt not steale.



Iosua. vii.

Ye haue heard in the exposition of the syxte cõmaundemente howe we shuld behaue our selfes toward our owne wifes and oure neyghbours wifes also, by the which commaũdemente, as God hathe fortifyed wedlocke that no man shal besyge or assaut it, so by the vertue and strength of this seuenth commaũdement. Thou shalt not steale, he

defendeth oure neyghbours goo-
des and riches, wherby he lyueth
hymselfe, his wife, childzen and fa-
milie. For this precepte teacheth
vs, howe we should ordre our sel-
ues towardes oure neyghbours
goodes, and cattell, that by fraud
or stealth we conuey nothinge frō
him, that by violence or extorcion
we take nothynge from hym, but
study to defende and encrease hys
riches, with as good a wyll, as we
would do oure owne.

And here note good childzen,
that this worde, thefte, doeth not
onely signifie open robberies, ex-
torcions and manyfest poollyng
but also all maner of craftes, and
subtile wayes by the whyche we
conuey our neyghbours goodes
from him, contrarye to his know-
ledge or wyll althoughe the gyle
haue neuer so fayre a coloure of

ver-

vertue and honesty. And to thentente you maye the better vnderstande this thinge, I shall declare it vnto you by certen examples.
And fyrste I wyll begynne wyth Magistrates or commen officers. God hathe commaunded vs to paye to pryuces and gouernours of the commen wealth, rentes, seruices, tributes, custoines, toll, subsidies, pensions and other yerelye reuenewes, wherby they maye be the moze able to susteine and beare the charges of the commen admynistration, and also to punyshe theim that be yll, and to defende those that be good. But when the magistrates do ouercharge theyr subiectes, and exacte moze of theim then is nedefull to the maynteinaunce of the commen charges, and so empouerishe and oppresse them, whoime they ought from all

iniury and wronge to saue and defende, then thys sore exaction is a notable and haynouse kynde of thefte, in the sight of God.

Lykewise it is whā they do wring monye out of theyr subiectes handes vniustly and agaynste theyr wylles. And tributes or subsidyes yt they take none but suche onely as of ryght are due vnto them, yet yt they bestowe not the same as they ought to do, but wastfullye spende that monye whiche was gathered for the maintenaunce of the commē charges, and consume it in riot and vnlawful pleasures than they committe thefte before God. Also God shall iudge them theues, when for couetousnesse they leaue suche thinges vndone, whiche be necessarie to be done for the commen profite. As when thei appoynt not good and mete men

to be rulers vnder them, byshop-
pes, persons, curates, and schole-
mayster, because they grudge to
gyue theym an honest and suffici-
ent lyuyng, but wyll take out of
the commen sort to minister suche
hygh offices, those that will serue
for lest monie. And rulers of cities
be theues when they suffer the ne-
cessarie buildinges of the citie, as
churches, yelde halles, the towne
walles, commen brydges, com-
ductes or suche lyke to decaye or
fall to ruyne. For so thorow their
negligence or couetousnesse the
commen money is not employed
to such vses, for the whiche it was
gathered.

Also Byshoppes, pastors, prea-
chers and curates be theues, whē
for mennes fauour and their owne
lucre they hydde the truethe of
Goddes woorde, and teache lyes

and theyr owne dreames, and sell all thinges for monie. As of late tyme here in Englande, manye of theym had great gaynes by dirigges, seruices to synge for sowles, trentals, pylgrimages, pardons and suche lyke deceytes. This kynde of deceyte, in vttryng false ware for good, is thefte before God. For menne therby be deceyued, whiche woulde gyue no monye at all for suche marchandise, yf they were taught and warned of theyr abuses.

Likewise Lawers, aduocates, sergeants, attorneis and procters are theues before God, when they for their owne gaynes do counsell a man to wage the lawe, makynge hym to beleue that hys mater is good, when in dede they thinke it naught. Or when for monye they wil so craftely handle or

plead

plead a matter, that thei with their shiftes and colozs will purposely hyde the trueth, and make a good cause to seme bad, and a bad cause to appeare good: wherwyth they shal so decepue the iudge that they wyll cause hym vniustely to gyue sentence on theyr syde. And the iudge himselfe is a theefe before God, when he for bybes or anye corrupcion doth wittingly & wyllingly gyue wronge iudgemente.

For he taketh from the partie that hath the good cause, hys iust title and interest, and gyueth it to the other partie that hath no right to it at all. And thys is also no small theft, when men craftely defraud the trew heyres of their inheritance, or forge false testamentes, and wyll not bryng to lyght the trewe wyll, but hyd and suppresse it.

Furthermore marchaunt men, brokers, chapmen, marchauntes factors, are theues, when they require vnreasonable gaynes, in sellyng of their marchaundyse, or when they vtter corrupte and naughty ware for good, when thei deceiue their neyghboure w̄ falſe weyght and measure, when with forged letters and fayned newes they perſwade other to be hasty to sell that kynde of ware good chepe, whiche they knowe wyll be dere shortely after, or elles by ſuche lyke crafte, entice men to bye of them great plentye of that kynde of marchaundyſe, of the whiche they knowe that the pryce wil shortely after decay. Or when wyth their lyes and periuries they cauſe a man to gyue more monye for any ſtuffe, then he wold haue donne yf that he had knowen

wen that they had lyed. Also when the riche marchaunte men and vserers, haue the heads of the poore handy craftes men so bounde vnder their girddels, that the poore men of necessitie are compelled to bryng̃e their ware to theim, and when ỹ handy craftes mẽ do come to them and offer their stuffe than they fayne that they haue no nede of suche wares at that tyme, and by suche meanes compell theym to sell their wares better chepe thẽ they be able to afforde theim, not regardyng what greate losse theyr poore neyghbore doth suffer therby. Also when by forstallyng̃e, regratyng̃, agrementes in haules to rayse the price of thinges, ingrossyng̃e of marchaundise, when one man or one companye getteth all in their awne hãdes, that no man maye haue gayne but they onely,

when by these or suche lyke decey-
tes they compell the poore to bye
at their own price, suche wares as
they must nedes occupie, thē they
be arrant theues before God. For
by suche fraude they begyle theyr
poore neyghbors, & poolle theym
of their monie agaynst theyr wyl-
les. The handycraftes men and
daylye laborers also are theues,
when they do not applye theyr
wourke diligently and faythful-
ly, but sell counterfeyted & slyght-
ly wrought wares for substanti-
al stuffe, or require more for their
labor and paynes then they haue
deserued.

Lyke wyse it is of husbande
men in the countrey, to whome
Lordes and gentle men let theyr
lande to ferme to thentente ỹ they
should plowe and tyl it, that ther-
by the commen welthe maye haue

plentie

plentye of corne, and dearth maye be auoided: than if they be negligent or slouthful in plowyng the grounde, or sel their corne, cattal or other vitayle, at vnreasonable prices, to enriche themselues therby, they be veraye theues before the face of God. For kynges lordes and gentle mē do not giue to their fermors the propriete or inheritaunce of their landes, but onely for certein rentes and seruices do let their grounde out by lease, for this entent and purpose, that the fermors should tyl the same. And the fermour or husbande man, to whome suche lease is made, is nothynge elles but a seruaunt appointed by the lorde so to occupie his grounde, ỹ ther by the commen people may be fedde & nourished. Now therfore yf he do not diligently plowe

and

and sow the ground as he is ap=
poynted, or elles yf he set so excel=
siue a price vpon hys corne that
the multitude (whome his deutye
is to feade) is not able to bye it,
then he his gyltie of theste before
God. For yf fermers and hus
band men were so owners of their
fermes and landes, ỹ they might
chose whether they woulde plowe
them or no, then they shoulde ne=
ther be able to pay theyr rent due
vnto their landlordes, & the com=
men people shoulde perchaunce
dye for hunger.

Lykewyse this commaunde=
mẽt is to be vnderstand of house=
holde seruaũtes, whether they be
men or women prentises, iourney
men, or hyred labourers. For all
thele receaue wages for this in=
tente, that they shoulde laboure
and wourke for their maysters
pro=

pzokyte, and helpe their maysters in true gettyng, and faithfull kepyng of their goodes, to ỹ mayntenance of their householde. But when suche seruãtes be vntrusty, negligent oz slouthful in doynge their dutie, when they wastfullye spende oz consume their masters goodes, when they require greater wages then they be woꝛthye to haue, when they start oz runne from their maisters, oz tarye not so longe as they were bounde by their couenant, then they breake this commaundemente. Thou shalte not steale, foꝛ asmuche as thei withdꝛawe frõ their maisters that pzofyt, whiche of dewtie they owe vnto them, and do asmuche as lyeth in them to empouerysshe and vndo their maisters. And to be shoꝛte, they that paye not to their seruauntes oz wourkemen

theyr

their wages in dew tyme, accor-
dyng to their couenante. They
which wil not at the day appoin-
ted restore that monye which thei
haue borowed. They which can,
and wil not pay their dettes, for
their awne lucre. They ẏ do not
render thinges whiche they haue
found, as farre as they can come
to knowlege of the trew owners.
They that do not gyue agayne
suche thinges as be committed
to their custodie for a tyme. And
generally all they that do hawke
and hōte for other mens goodes
against the wil of the owners, or
do hurte them in any parte of the
same, or elles yf they seke not
their neighbours profyte, as thei
ought to do. All these (I saye) are
theues before God, although the
worlde dothe not so iudge them,
nor punysche them for the same.

Here-

Hereby you maye perceaue good childzen, howe great misery reigneth in this wzetched wozlde, and that men swimme (as it wer) in a floode of synne. Foz the wozlde is full of pzyue theues, and there is almoste no state oz kynde of lyfe, from the highest to the lowest, of the whiche there be not manye that haue bzoken this commaundemente. And yet we counte it a villanie, to be called a theke, and not wout good cause. Foz thekes be punysched with most shamefull death, hangynge on the galowes oz gybbyt. And althoughe they escape hangynge in this wozlde, yet many tymes God punysheth them, so that they lyue wzetchedly all their lyfe tyme. Foz commenly euell gotten goodes is yll spent, and the thyzde heyze doth scasely enioy theun.

And

And when it chaũseth that suche vntrusty and slouthfull seruauntes, as I haue heretofore spoken of, shall kepe house of their owne, then God scourgeth theim with the same rodde, with the whyche they whipped other. For he sendeth theim vnfaithfull and neglygente seruauntes, whiche runneth awaye from theim, and serueth them as they were wonte to serue other. Wherfore good childzen, kepe well this commaundement. Absteine frome all kyndes of theefte, steale no thinge from no man, hurte no bodye, gyue and rendze to euery man that whiche is due vnto him, accordynge to his degre, state and callynge. And when you be put in truste with other mennes gooddes, handle them faithfully. You oughte to be muche better nowe than whan

we

we were vnder the Bysshoppe of Rome, for asmuche as we haue nowe receyued the gholspell and haue newely professed the pure truth of Goddes worde. Therfore yf we be now not better then we were before, surely God wyll more greuously punishe vs than he did before when we were in ignorance. For the Lorde sayeth in the gholspell. The seruaunte that knoweth his maysters wyll, and doeth it not, shalbe beaten wyth many stryppes.

Now good children ye haue heard how this seuenth commaũdement forbyddeth you to hurte youre neyghbour, eyther in acte, worde or thoughte, it commaundeth you neyther pryuely nor openly, to steale or take awaye an other mannes goodes agaynste his wyll, it willeth you to commit

no theft in wordes, that is to say, to beware that neyther with lyes, swering, forswering nether wt flatterie, fayre wordes, craftye cõmunication we defraude circumuent or begyle our neyghbour, neyther by threatnyng we cause him to departe from any portion of his goodes, or other wayes to noy him. Also it prohibiteth vs to commit theft in heart or thought, whiche we doo, when thorow the counsell of couetousnesse, we studie, compasse, and imagine howe we maye deceaue our neyghbour, and by hoke or by croke to get that thing whiche we couet to haue. But contrarywise this commaundemente chargeth vs to gyue and rendre to euery man that whiche is due vnto him, wyllyngly to serue and profyt all menne, to defende oure neighbour from al maner of hurt

losse, and damage, (asmuche as it shall lye in vs,) so to ordre oure wordes and communication that therby (asmuche as shalbe possible) we maye healpe and comforte oure neyghboure, hertely to loue and fauour all men, and to enuye no man. Also thys precepte wylleth vs to be so farre absent from takynge awaye an other mannes good, that it byddeth vs to gyue parte of oure owne riches to them that lacke and desire it, accordyng to the commaundement of Christ, whiche sayeth. Giue to euery man that doeth aske the. And agayne he sayeth. Gyue almes and all thynge shalbe cleane vnto you. Luce. xi.

And in an other place, That whiche you do to one of the lest of myne (sayth Christ) that you do to me. Mat. xxv.

Wherfore good children, when

you shall be demaunded, howe vnderstande you the seuenth commaundement? you shall answere. We ought to feare and loue our Lord God aboue al thinges, and for hys sake willingly to absteine from our neyghbors goodes and cattell, to take nothing from him, but to helpe him in his neede, and to defende and augment his ryches and commodities.

The eyght sermon.

An exposition of the eyghte commaundemente.

Thou shalt beare no false wytnesse agaynste thy neyghbour.



Daniel. iii

YE haue heard how ye ought to vnderstande the seuenth precepte, by the whiche ye haue learned, ꝑ by no meanes we shoulde take awaye our neyghbours goodes agaynst his wyll. And when he committeth any thyng to our custodye, (eyther wyllyngly or constrayned by necessitie), then it is oure dutie to kepe, and saue the

same, as we woulde do in case it were oure owne. And forasmuche as our riches standeth not onelye in possession of landes, tenemen-tes, cattell or money, but also in our good name, fame and estima-tion, (whiche farre passeth al gold syluer and precious stones,) ther-fore foloweth this commaunde-ment. Thou shalte beare no false witnes agaynst thy neyghbour. For this commaundemēt teacheth vs, howe we shoulde behaue oure selues, in defendyng oure neygh-bours good name, that we dis-honest hym not wyth lyes, false accusations, or witnesse bearyng, that we slaunder hym not, but stu-die to defende, increase and main-tayne hys good name and fame, euen so as we would wyshe other men to do towarde vs. And here you shall dylygently marke and

beare

dear away, how excellēt a treasure it is to haue a good name. For Salomon sayeth. A good name is better then muche riches, and more precious then balme or other straung oyntementes. And forasmuche as God so ernestlye forbiddeth other men, to hurt our good reporte and estymatyon, whiche menne haue conceyued of vs, it muste needes folowe, that muche more he forbyddeth oure selues, to do that hurt to oure selues, whiche he chargeth other not once to offer vnto vs, but he requireth of vs, that we with all diligence should studye to get vs a good name, and to kepe the same vnspotted and vndefiled. This we shall do, yf we applye our mindes to true vertue and vnfayned religiō, that our lyfe may be found fawteles, and men maye haue no Pro. xxvi.

matier against vs, wherwith they maye wourthely charge vs. For it is not sufficient, only to abstein from syn, but we must also auoid all occasyon of the same, and as saynte Paule counselleth vs, we must refrayne from all outwarde apperaunce of euyll. Wherfore good childzen liue vertuously, kepe Gods cõmaundementes, obey your parentes & elders, that you may be wel spoken of, and be take for honest persons: For this doeth not onelye please God, but also is verye profitable for you. For this is the high wai that shal bryng you to riches, honor and promotion, to haue a good report and credit amonge youre neyghbours, and in no wise folowe you not ỹ example of some lyght and shameles vnthriftes whiche care not what men saye of theym, and

1. Thes. v.

passe

passe not yᵗ all men speake euyll by them. For they be ashamed of no kynde of myschiefe. But such God wyll punyshe and commonly they shall haue an euell ende. But ye good childzen, shall endeuour your selfes, to preserue both youre owne good name & youre neighbours also, & to beware ỹ ye beare no false witnes agaynst other mẽ, ỹ is to say, that ye diffame not thẽ or impaire their good name by your lyes & slaunders.

For this worde, wytnes, in this place betokeneth all that thing which is spoken of ourneyghbours, whẽ they go to law, or contende about any matter. As when one doth arrest an other, and sayeth. I lent this felowe so muche money, & now he denyeth the same. Then yᵗ any third parson come in, and saye I was pre-

lent, and did see when this man lent him this summe of monye, (wheras he saw no suche thinge in deade) then this false witnesse doth to his neyghboure double iniurye. For first he causeth that his neyghboure is compelled to pay that monye, whiche he neuer borowed. Secõdarily he causeth him to lese his good name and credit, and to be called a shamelesse lyer, insomuche ỹ euery man wyl poynt at him when he goeth in the streates, and saye. Lo yonder goeth that vnfaythfull person, whiche borroweth monyé of his neighboure, and denied the same. The whiche thing when it chaunceth, the partie of whome this euel bzute is spzede, is vndone in this wozld, and suffereth greater damage by the losse of his name, then yf he shoulde lese

al

al his riches. Wherfore it is not without a cause, that God so ernestlye forbyddeth vs to beare false witnes. For as by trew witnes bearyng, discorde, strife and contention is ended, both in the lawe and out of the lawe, so by false testimonies, strife, discorde and variaunce is sowen and scatered, and wrong thereby greatly mainteined. Wherfore God in this commaundemente forbyddeth vs, that with lies we slaundre not our neyghboure, that we gyue no occasion to hatred, dyscorde or debate, but ỹ we studye to speake ỹ truthe, and (asmuche as it shall lie in vs) to reconcyle men together. For this is an excellẽt vertue, which highly pleaseth God. For Christ saith in the gospel. Blessed are they that make peace, for they shall be called

the childerne of God. Wherfore good childrē, beware chiefly, that you be no liers, nor false witnes berers, but for any occasion you spare not to speake the trueth at all tymes and places, and specyally when you be brought for witnesses into commen courtes or open iudgementes. For God hymselfe hath ordeyned lawes, courtes and officers, to defende the good, and to punysshe ỹ euel, without the whiche, there can be no peace or quietnes in this worlde. They be the succour and sanctuarie of fatherles and motherles childzen, of widowes and of all oppressed persons. And he that shoulde go about to ouerturne this commen refuge of all persons that suffre wrong, it can not otherwayes be, but he muste nedes synne against ỹ ordinance

of

of God, and greuously hurt hys neyghboure. But no man doth peruerte and ouerturne iustyce, courtes, and iudgementes, moze, thē a false wytnes, wherfoze this is a very heynous synne befoze God. Foz a false wytnes doth forsweare himselfe againste the seconde commaūdement, he doth as much as lieth in him to ouerturne and destroye courtes and iudgements, founded and establyshed by God, he despiseth and deceueth ỹ iudge, he hurteth hys neyghboz both in his name and goods, he stoppeth ỹ peace, fredshyp and agremente, the whiche shoulde haue ben made betwene the parties by the iudges trewe iudgemēt, he mainteineth wzōg, and continueth hathred, debate and contention, of the whiche foloweth hzawlyng, fyghtyng and

oftentymes manslaughter. The whiche heynous synnes God wil not suffer to escape vnscourged, but horribly will punishe theim. Wherfore let euery man auoyde false witnes bearyng, as they would flye the plage or poyson. By this commaundemente also God wythdrawethe vs, from all euel suspicions, that we thynke not euel of our neyghbor, nether expounde his wordes or deades to the wourst, ỹ we suspecte hym not without a cause nor vtter to other our suspicions conceyued against any man, as long as we knowe not certaynly the truth. For they which groundyng thē=selues vpon suspicions, do rayse euel tales or vntrue brutes a=gainst their neighboure, they do beare false witnes against hym, and do more hurte then open ly=

ers.

ers. For they that lye openly, or that in the face of ꝑ courte beare false witnes against a man, may be accused & punyshed for theyr offence. But mē can not so easely auoyde ꝑ venomie of suche persons, whiche secretly by poysened wordes, or other meanes, causeth his neyghboure to be suspected.

For they so secretly handle the matter, ꝑ they bryng their neighboure in slaunder, and yet they wyl not be knowne that it commeth by theim. And this is no small offense, contrarie to thys eight commaundement. Wherfore vtterly exchewe this vice, & be not suspicious of your neighbours, takynge all thynges that you heare or see in theim to the worste, but rather to the beste.

For this is the nature and propertie of Christen charitie as

sayncte Paule saieth. Charitie
1. Corxiii, thinketh none euel. And for the better vnderstanding of this cõmaũdemẽt good children, marke wel this, that by this commaundement are forbidden al speakyngs and communication, whiche be against charitie to the hinderance of our neyghboure. For what so euer we talke agaynste charitie, is synne, although we speake nothynge but the trueth. Therfore our lord Iesus Christ saieth, men shall make an accõpt of euery idle worde. Now yf we must make a rekenig of idle wordes, much more thẽ we shal rekẽ for our slaunderous wourdes against our neighours. Whiche synne although it raigne in the worlde to commonly, yet it is an horrible and haynous offense. Wherof many euils & harmes,

but no good thinge doth aryse.
For when mens synnes be publyshed and spreade abrode, many therby take occasiō of synne, and thinke on this fashion. Yf thys and that man haue donne thys thynge, why maye not I do it also, seyng it is a faute commenlye practised in the worlde. Therfore saincte Paul saieth. Whoredome & couetousnes let it be not onys named amonge you. And Christe saieth of hym that gyueth occasion of synne. It wer better for him, that a mylstone wer hanged about his necke and he to be cast into the botome of the sea. Moreouer, when we vse thus rashely to slaunder men, it chaunceth oftentymes, that the parties whiche be slaundered, be made therby paste shame, vnrepentaunte and more obstinate to continew in their wic

Ephes. v.

ked lyke. For by malicious slaunder many offenders be prouoked to rage, and often times brust out into these woordes. I wyll do it agayne, because men talke of it. What haue they to do wyth my dedes? and such lyke woordes. And some of thē be the worser in deede, continuynge in their synnes al the dayes of theyr lyke. Where as yf they were gently, secretlye and frendly admonyshed, they mighte be wonne & brought to the righte waye againe. Wherefore make not the wourste of mens faultes, neyther be desyrouse to tell theym abrode, although you knowe the
Mat. xviii thynges to be trew. But kepe the rule of Christ which sayth. Yf thy brother trespace against the, go, & tell hym his faulte betwene hym and the alone, yf he heare ȳ, thou haste wonne thy brother. But yf

he

he heare the not, then take wyth the one or two, that in the mouthe of two or three wytnesses euerye mater may stande, yf he heare not them, tell it vnto the congregation. Yf he heare not the congregation, let him be vnto the as an hethen, & a Publycane. This is the best and moste honest waye to entreat synners, and to handle other mennes faultes. And he that wyll not vse this waye, lette hym holde his tongue. For backbytynge and yl reportyng doth moze hutt then good. And it is not ynoughe for vs to refrayne oure owne tongue from euyll reportes, but we must also take heede, that we gyue no occasion to other so to do, that is to say, we must nether maynteyne, reioyce nor comforte theim, that speake euyl of their neyghbours, but bothe with oure countenance

wordes and dedes, we must shew vnto theym, that we do not lyke suche communicacion, and so to stoppe the mouthes of suche backbyters.

Now to make a briefe rehersal of suche thinges as haue ben spoken heretofore, you shall vnderstande (good chyldren,) that by this eyght commaundemente are forbyd all lyes, fraudes, and all cõmunication, wherby our neyghbours name maye be hurted, or by the whiche strife and contention may be prouoked or continued, whether it be in courtes of law or out of courtes. Hereby also we be commaunded not to be suspicious nor to expound our neyghbours wordes or deedes to the wourst, nor maliciously to blow abrode theyr fautes, or in tellyng of them to make them wourse thē they

they be in dede, but we oughte alwayes to set our myndes of suche thinges as pertayne to the glorye of God and profit of our neyghboure, and in all places to speake well and charitably of euery mã. We must also mayntayne vnitie, peace and concorde, take all thing to the best, beare with oure neyghbours frailtie, and hyde hys fautes, when we can not amende thẽ. This is the true meanyng of this precept. Wherefore good children whẽ you shalbe demaunded, howe vnderstande you the eyghte commaundement, you shall aunswer. We ought to feare and loue oure Lorde God aboue all thynge, and for his sake to abstayne from all lyynge, backebytyng, slaunderyng and yll reportynge, by the whiche oure neyghbours good name fame and credit may be im-

peched or decayed, and rather to excuse hydde or gentely to enterprete another mannes faute, then malycyously to make the wourste of the same, and wyth the loude trumpe of our tongue to blast it abrode, to the knowlege of all the towne or place wherein we dwel.

The nynth sermon.

¶ And exposition of the nynthe and tenth commaundement.

Thou shalte not desire thy neyghbours house/ wyfe/ man seruaũt/ woman seruaunte/ oxe/ asse/ nor anye thynge that is his.

The



Gene. xxx. and. xxxi.

The nynthe and tenth commaundementes good childzen, be as it were brefe commentaries and expositions of the other commaundementes, that were spoken of before. For they declare vnto vs, that it is not ynoughe to kepe the former commaũdementes in outwarde woorkes, and not to hurte our neighbour neyther in his bo-

dye, wyfe, goodes, faine, name or estimation, but they declare also that we ought not to couet or desier any thinge that is our neyghbours. And they teache vs also ye euell lustes & carnal desiers (whiche lurke in the secret corners of our hertes) are sinnes, for ye which we shoulde be for euer damned, yf God should rendre vnto vs after iustice, and not after his mercye. Wherfore good childrē, you shal here learne that euyll lustes and appetites, whiche come vnto vs euen frome oure fyrste father Adam be synnes, and that no man or woman, no not infauntes in theyr mothers wombe, do lyue withoute suche lustes and appetites. For the whiche cause all men are synners, and there is not one man innocent before God, according to ye saying of S. Paul.

All

All men haue synned, & haue nede of the glory of god. To the which agreeth the Prophet Dauid, saying. Al men and women haue erred out of the right waye, there is none that dothe good no not one. For this we feale in oure selues and proue by experience, that naturally we be full of yll desiers and lustes. For we delyte in thinges that be pleasant to the flesche, and abhorre all thinges that be displeasant to ỹ same. And these appetites & desires we maye perceaue to be euen in infantes which lye in their cradel. For whē suche yong babes do not lye softly or be greued with thirst, hūger or colde, they crie vnpatientlye. Lykewise when we shewe thē any pleasant thing to their eyes, and sodenly againe take it from them we see them wepe. And these be

Rom. 3. Psal. xiii.

playne and euident tokens, that infantes newly borne, be giuen to their owne willes and appetites, and are synners, for asmuche as thei transgresse this commaundement. Thou shalt not desire. And it is much necessary for you good children, to marke dilygently and to beare away this lesson, to thentent you maye therby acknowlege your awne synne. And let not the sayinges of certen vnlerned persons moue you, whiche affirme that infantes and suche as be vnder ỹ yeres of discretion, are pure, innocēt and cleane without sinne. For this opinion is not true, nor agreable to holye scripture. And they that say so, deceaue both thēselues and other. For infantes are baptised for this purpose, ỹ they by the same maye enioy remission of their synnes. And in case they

neded not forgyuenes of their ofkences, thē they had no nede to be Chriſtened. But ther be fewe that vnderſtandeth this doctrine. For mans reaſon can not attayne to it, neither can it comprehēde, how infantes ſhould be ſynners by the reaſon of luſtes & deſiers, called concupiſcence in the whiche they be conceiued and borne, but they that leane to their naturall witte iudgeth yong babes to be innocēt and voyde of ſynne, becauſe they committe no outwarde offence or actual ſynne. But we in this caſe muſt not iudge after our reaſon, but accoʒding to ȳ woʒde of God, whiche euidently declareth vnto vs, that concupiſcence is ſynne. For yf we were in dede cleane, fawtles and innocente, then oure nature woulde not ſo vehemently ſeke for thoſe thinges whiche are plea-

pleasaunt to oure appetites, but woulde be contente with ỹ which God shoulde sende vnto vs, and whatsoeuer thing did please God, that also should please vs. Moreouer we shulde not so much desire to auoide suche thinges as be displeasant to the flesh, as we should desire to auoyde those thiges that be forbydde by gods law. Also we shoulde be more willyng to suffre all kynde of afflyctions, paynes and miseries (yf it were gods will that we should so do) then contrary to his wil, to hauke and hunte for pleasures, to seke to liue idely, to hurde vp riches, purchase landes or other commodities. But now we feale in oure selues, that euen from our tendre age and in our cradels also, we be cleane cõtrary mynded. For we begynne to couet and lust for pleasant thynges

ges, lõg before we know whether God wyll gyue them vnto vs, or no. Also we abhorre and be werye of displeasant thinges, longe before we know whether it be gods will that we shoulde be relyued of the same or no. Yea although we knowe gods wil neuer so wel, yet we longe and lust for the contrarie. And this is surely a great offence. For gods will ought to be fulfylled and not ours, as we desier in the Lordes prayer. And to knowe this thing, good chyldren, is a point of high wisedom, to the which euery man doth not attain For thapostle Paule doeth confesse, that he had not knowen this synne, yf the lawe had not gyuen him warnyng of it. For he sayeth, I had not knowē concupiscence, yf the lawe had not sayed: Thou shalt not desire or lust. Wherfore

good

good children, locke vp this lesso in the cofer of your memories, by the whiche you shall learne truly to feare God. For we oughte not then only to dreade God, when by outwarde acte or worke we breke his lawes, but also as often as we feale in vs these yll lustes & carnal desiers. And althoughe these lustes do for a time, as it wer slepe in vs, and do not sturre or moue vs, yet not withstandynge their quiet rest, we ought to knowe that they lye hyde in the priuye corners of our hartes, and that for al their slomberyng they be synnes before God. For yf God had not taken them for synnes, then he woulde not haue forbide them by this cõmaũdement. Thou shalt not long or lust. For as sainct Paule saith. 1. Tim. 1. The lawe was not gyuen to the iust mã, nor doth forbid any thing but

but synne only. Wherefore (good childre) forasmuche as we knowe, that cõcupiscence lust or longyng is synne, we ought to eschewe and bridle it (asmuche as we maye) by gods grace. And it is our parte chiefly to take hede, that we consent not to the request of oure yll lustes, nor fulfyl in outwarde acte the desiers of the flesshe. And that you maye the better attayne to the vnderstandyng of this commaũdement, I wyll declare vnto you the other wordes of this commaũdement, thou shalt not desire thy neyghbours house. Where you shall note, that this worde, house, doth not onely signifye the house wherin men do dwell, but it betokeneth al the hole householde, and the whole state of ỹ householder, and all thinges that belong vnto him. Some tyme it is taken for a

stocke

stocke or kynrede. As when we say, he & I come out of one house, meanyng thereby that we be both of one stocke or kyndrede. Wherfore this is the perfit sense of this commaundemente. When thy neighbout is a noble man borne, and hath goodly manors, greate cupbordes of plate, costlye hanginges of cloth of arras, great plenty of riches and aboundance of all thynges as apperteyne to suche a housholde, then thou shalt not desier his house, that is to say, thou shalte in no wyse wyshe ỹ he might lese any of these thinges, to thẽtent ỹ thou myghtes haue thẽ. For couetousnes or worldly desier ought not so to rauyshe thy minde, ỹ thou woldest be in ỹ state of lyfe that he is in, but let that kynde of lyuyng please the, wherunto it hath pleased God to call

the. Wherfore good childrē lerne without booke (I praye you) this short lesson, and put it daylye in execution. Couet not, nor longe not for a more noble or welthy state, then God hathe already gyuen vnto you. But let euery man be content with his progenie, office, callyng, state and degree, for so ye shall please God, and obey hys wyll.

Furthermore they breake this commaundemente, that be desyrous to put theyr neyghbour out of his house or lande, to thentente that they maye haue the same. Also thou offendest herein, when thou arte glad to see thy neyghbour fall in decaye, & in hys nede dost offre to lende hym monye, to the entent he maye runne so farre in thy dette, that at length he shall be compelled to offre to ỹ his in-

heritaunce to be solde, now in this case if thou bie the same, thou dost synne, yea although thou paye as moche money as the lande is worth. For thou oughtest to loue thy neyghboure as thyne owne selfe, and to wyshe vnto hym as good chaunce and great prosperitie, as thou wouldest to thy self. Nowe thou wouldest not gladlye be put from thyn owne patrimonie, thou wouldest not be oppressed with dette or pouertie. Therfore thou mayest not wyshe or do to thy neyghbour, that thou wouldest not other men shoulde do to the. Therefore thou mayste not hauke or hunte for his patrymonie, thou mayst make no traynes to bryng e hym in to thy snare, and to cause him to sell the same, but thou oughtest rather to helpe thy neyghbour both with thy counsel

and

and wyth thy money, to kepe still hys inherytaunce and not to defraude his heyres or posteritie of those landes, whiche hys auncesters by longe succession haue left to hym and his heires. Now good children you haue hearde the true meanynge of the nynth precepte, and because it teacheth you, howe to ordre your herte, I praye you learne it by harte, that when you be demaunded, how vnderstande you the nynth commaundement, you maye answere we ought to feare and loue oure Lorde God aboue all thynges, and for hys sake so to chastice oure eyes and lustes, that we delyer not oure neyghboures house, nor other thynge belongynge vnto hym, that we putte hym not frome hys possessyons or goodes but helpe him (asmuche as shall lye in vs)

to retayne and kepe hys landes, goodes and all that is his.

The tenth sermon.

¶ An exposition of the tenth commaundement.

Thou shalte not desyre thy neyghboures wyfe / nor hys man seruaunte / nor woman seruaunte / nor his Oxe / nor his Asse / nor any thynge that is his.



Gen.xxxix

I Wyll not be long good children in declarynge vnto you the tenth commaundemēt, partlye bycause the wordes and sense of the same be so playne that they nede no longe declaratiō, partly bycause I haue all ready expounded the same in the former sermon. For these two last commaūdementes be so coupled together, that he whiche vn-

derstãndeth the one perfitely, shal easely perceyue the other, for they bothe haue one purpose and entent, to clense the inwarde manne, and to purge the hearte from all yll affections and lustes. But wheras the former commaundemente dyd forbydde vs, that we or shuld not wishe to succede our neyghbour in his lãdes, honours dignities, a carnall man woulde peraduenture reason on this fashion. I graunt in deede, that I am forbyd, to couet al my neyghbours landes or goodes, but yet I may desire and intice from him one seruaũt, I may conuey from hym an Oxe, Asse or an Horse. For he hathe greate plentye of all these thinges, and maye spare one or two of them without any hinderaunce or great losse. And that whyche doeth hym but small ser-

uice,

uice, by reason of hys greate a-
boundaunce, woulde do me moch
pleasure, and greatly releaue my
necessitie. To this obiection God
himselfe doth answere in this last
commaundemente, saying. Thou
shalte not desire thy neyghbours
wife, seruaunte, mayde, Oxe or
Asse, no thou shalt desire no thing
that is thy neyghbours. For god
is the maker of all thynges, and
Lorde of all creatures and he gy-
ueth them to whō it pleaseth hym.
Wherfore yf he haue gyuen anye
thynge to thy neyghbour, whiche
he hathe not sente to thee, enuye
not thy neyghbour therefore, nor
go about to conuey it from hym,
but thynke this. Yf it were God-
des pleasure, that I shoulde pos-
sesse suche a thynge, or yf he knew
that it wer for my welthe, to haue
it, he woulde haue sente it to me,

alwell as to my neyghboure.
For surely good chyldren, these rauenynge woulfes, that be euer thrystynge after other mennes goodes, lacke the benediction of God and therefore they can not long prosper, no not in this worlde For other they bryng nothyng to passe wyth all theyr gappyng gleanyng and carefulnesse, or yf they obteyne theyr purpose, yet verely (all thynges accompte) theyr losse is greater then theyr gaynes. For in this worlde they lese ȳ fauoure both of God and man, they lese their good name & fame, & ar called of euery man extorcioners, brybers pollers & pyllers, deuourers of widowes houses, & oppressers of fatherles and mothetles children. And what a gaynyng is it I praye you, by purchasynge of a lytle lande herein this lyfe to

purchase therwithal euerlastynge damnacion in hel: What profyteth it a man (sayeth Christ) yf he wynne all the worlde and lese hys awne soulle: what dyd Dauid wynne, when he lusted after the wyfe of Urie, & had his pleasure of her: did not God therfore so punysche him, that he hymselfe lost all his awne wifes: For his sonne Absolon in the sight of al the people entred vnto his fathers wyfe, and defloured them all in his fathers owne house, and after dyd pursiwe his father Dauid euē vnto death. What did it profit Achab, that he slewe Naboth & toke possession of his vyneyarde: Verily God did punysche him therfore in such sorte, that he caused him to be slayne in the next battayle that he went vnto and toke the kyngdom from al his succession, & destroyed

all hys lynage, and lefte not one man alyue, and beside all this, the dogges licked Achabes bloude in the same place wher he caused Naboth to be slayne. What gayned Judas, when he solde oure Lorde Jesus Christ for thirtie peaces of syluer: verilye he was punyshed of God therefore, and was so tormented with the horrible feare of cõscience, that he ran to the halter for succour, and hanged himselfe. Wherwith as he ended ỹ miseries of this life, so he began, the paines of the other lyfe. Lykewyse God, euen nowe a dayes doth punyshe these glyerynge keytes, that seke their pray in euery place, for commonly either they be deceaued of theyr expectacion for all their gapyng and pryenge, or yf they obteyne their praye, they purchase to themselfes therwith great myshor

tune

tune and euel endes. Wherefore good children let this commaundement deapely synke into youre hartes, and consider wel, that it is no mã, nor creature, but God himselfe, ỹ saith vnto you, Thou shalt not desier thy neyghbours wyfe, his man seruant, woman seruant, oxe, asse, or any other thing that is hys. For to desier these thinges, is a very heynous synne, & God will not suffre it to escape vnpunished. And althoughe men now a dayes take it but for a trifle whan a man hath a true and diligent seruant, to entice him awaye by all craftes and meanes, yet surely God wyl punishe the same sharpely. For as they entice their neyghbours seruaũts from theim, so god suffreth other men to alure their seruantes awaye lykewise. And moreouer this inconuenience cõmeth herby, that

that whē seruantes perceaue men to sue for thē, they waxe so hawte and stubburne, that they wyll be contēt with no meane wages, and be so proude, that they regarde not their maysters, nor stande in awe of theim, but whan so euer theyr olde maysters, do displease theim, by and by they wil seke for a newe. And when they be not contēt with their olde wages, they departmore. And this cōplaint of seruantes is now a dayes al most in euery mās mouthe, and yet it is not redressed, because it is the iust punyshment of God, wherewith he scourgeth theim, that allure their neyghbors seruantes from thē. And God doth not punyshe onely suche as entice other mennes seruātes from them but also all those that go about to gette anye other parte of their neyghbours goodes or cattel. For

yt

yf thou take thy neyghbors house ouer his hed, or put him out of his house by any crafty conueyance, then manye tymes God taketh vēgeance with syckenes or losse of thy goodes. Yf thou conuey awaye his cattell, commonly they prosper not, but dye of some kynd of moirrein. And whatsoeuer thinge we thus purchase and possesse, cōtrarie to godds commaundement, it lacketh the blessynge of God, wherfore it can not long endure or prosper. Therfore I pray you good childē, frame your affections and lyues accordyng to this rule. Be content that euery man may enioy and kepe to hymselfe, that thing which God hath giuen him. When gods pleasure shall so be, he wyll also sende to you, that whiche you desier. And he is able so to gyue it you, that your neighbour

boure therby shal suffre no losse or damage. Couet not youre neyghbours wife, house, seruaunt or any thynge that is his, except it be by his wil and consent. And yf it shal chaunce any of you, to be couenant seruaunts with any man, then let no craftye or malicious felowes persuade you, to forsake youre maysters, but do them faythfull seruice (as youre dutie is.) And trust not suche flatteryng or slaunderous tongues, as go aboute to entice you frō your maysters. For suche men are the dyuels messengers, which entende nothing elles but to allure you to synne, and to bryng you into miserie. And beleue this good children, as a moost sure article of your faith, that our God is the true lorde of all thing, he is the gouerner and maister of all the worlde, and all is but his

owne

owne householde. He first made vs, and from tyme to tyme doth daylye nourysshe vs. He doth set all thinges in ordre in his familie, he it is, that doth cal euery man to that office, state, ordre, degre and kynde of lyuyng, in the whiche it pleaseth hym to set theim. He wyll gyue to euery man, ỹ thing which he hath nede of, so that we with all our hartes obey him. Wherefore ther is no cause whythou shuldest couet thy neighbors goods, or by any subtyl conueyance get them into thy handes. For this thinge wanteth the blessyng of God, yea it deserueth his curse & maledyc-ciõ. For scripture saith. Cursed is he, that doth not abide in all thinges, that be writtẽ in the lawe.

And nowe ye haue heard good chylderne a plaine brief and true exposition of the tenth commaun-

de-

dement, the whiche although it be last in number, yet I pray you let it not haue the last place in youre memorye, but one of the first and chefest seates of thesame. That as sone as you be demaunded thys questiō, how vnderstande you the tenth commaundement: you may be prompte and redie to answere, we ought to feare & loue our Lord God aboue al thinges, and for his sake willyngly to absteyne frō our neighbours wife, familie, goodes & cattel, & to helpe hym as muche as lyeth in vs, that he may kepe and possesse the same.

(X)

The ende of the ten commaundementes.

¶ A generall preface / to be rehersed in the begynnynge of euery sermon made vpon the articles of our Faith, commonly called the Crede.



The holy apostle saynct Paule (good childern) writteth expressely, that without faith it is vnpossible to please God. Also Chryst, himselfe saieth. He that beleuethe and is baptised, shall be saued. Now I trust ther is none among you, but he is desirous to please God, and enioye euerlastynge lyfe. Then yf you wyll attayne therto, you must chiefely and most diligently, applye youre myndes

Hebr. xi.

Mar. xvi.

to learne the christian faythe and the articles of the same. For you haue heard that without it there is nothing able to reconcile vs to God ỹ father, to pacifie his wrath and to bringe vs to the lyfe euerlastyng. For although the tenne commaũdementes are an excellẽt godly and heauenly doctrine, yet we can not be saued or iustifyed by theym. For we be not able of our owne strength and power to fulfyll the lawe and goddes holy commaundementes. But by theym, we onelye do learne what God requireth of vs, and so be brought to the knowledge of our synne. For this is the office of the lawe (as saincte Paule sayeth) to teache vs our offences and to set before our eyes the great feare of God and the indignation whiche we haue deserued by breakynge

Roma. iii.

hys

his commaundementes, to the intent, that we acknowledgyng our owne weakenesse, shoulde flye to Goddes grace and mercye.

This feare of God is learned in the ten commaundementes, and it is the begynnyng of wysedome But the holy christian fayth is a muche moze hyghe and excellente knowledge and wysedome, as sayncte Paule wytnesseth saying. 1. Cor. iii. We speake wysedome amonge theym that are perfecte, such wisdome as is not of thys wozlde, noz of the rulers of thys wozlde, whiche be moztall, but we teache the wysedome of God, whiche is secret and hyd, which God ozdeyned befoze the wozlde vnto oure glozye, whiche wysedome none of the rulers of this wozlde dyd knowe. These be the wozdes of sayncte Paule, whereby he decla-

reth that the science of fayth passeth al other sciences, and teacheth heauenly and eternall wisedome that excedeth all mennes philosophye. For by faythe we learne to knowe God, what he is, and what loue he beareth towarde vs, and howe great benefites he hath heaped vpon vs. For by fayth we be made ỹ childrẽ of God, and he giueth vnto vs the holy goost, whiche doeth lyghten and kyndle our hartes, that we maye begynne to kepe hys lawe, whiche els of our owne strengthe we were not able to kepe and fulfyll. Wherfore good children it is necessarie for you to learne ỹ doctrine of faithe, for without it we can not be iustified, or brought agayne into gods fauour. For no man is iust or rightuous before God, that hath not the holy goost, and he that will re-

receyue the holy goost, muste be-
leue in Chriſte (for by faith we re-
ceyue the holy goost) therefore by
faith we be iuſtified. Agayne yf
we wyll be ſaued, we muſt knowe
God and our Lord Jeſus Chriſt, Joh. xvii.
as it is wrytten John the. xvii.
But we can not knowe God
and his ſonne Jeſus Chriſt
but by faith, therfore faith
iuſtifieth vs and bringeth
lyfe euerlaſtyng. Wher
fore good children ap-
plye your ſelfes dy-
lygently to learne.
the Chriſtian
faith the
which
nowe I wil ſhor-
tely reherſe vn-
to you.

)o(

The Apostles Crede.



Beleue in God the father almighty / maker of heauen and erth. And in Jesus christ his only sonne our Lord which was conceiued by the holye goost / borne of the virgin Marye. Sulfred vnder Ponce Pylat / was crucified dead and buried / he descended into hel. And the third dai / he rose againe from death: he ascended into heauē. and sitteth on the ryghte hande of God the father al

almighty e. From theme he shal come to iudge the quicke and the dead.

I Beleue in the holy gost. The holy Catholyke churche/ The communion of saintes the forgiuenes of sinnes. The resurrection of the bodye. And lyfe euerlasting. Amen.

This is the summe of oure christian faith wherein God hath shewed vnto vs what he is, & how great benefites he hath gyuē and daily doth gyue vnto vs, to thentent that we should cast ỹ anchoze of our faith vpon him, & take sure

holde of his mercye and goodnes, and comforte oure selues with the same bothe in oure lyfe tyme and also at our death. Wherfore good childzen be dilygent, not onely to saye by rote the wourdes of your Crede, but also to vnderstande what is ment by the same, so ỹ whē you be asked any question therof, you maye be able to make a direct answere, and also in tyme to come to teache ỹ same to your childzen. For what thig can be moze shame to a Christen man, then to profesſe the relygion of Christ, and yet to be ignozant in the chiefe pointes of Christes faith, and his doctrine: Considering that euery Christen man is bounde oplenly to declare his faith, whē nede shal so require and to instruct his childzen in the same, ỹ they maye come to the true knowledge of Christ.

This

This generall begynnynge muste go before euery sermon of the Crede.



The firste sermon of the Creation.

TO thentent good chil-dren that you maye the better vnderstande the true Christian fayth and doctrine, you muste fyrste of all learne and knowe

Joh.iiii. that God is a spirituall or gostly substance, as Christ sayth John the.iiii. God is not a bodily thing whiche maye be sene and felte. He is present in euery place, he seeth and beholdeth all thinges, whiche we do, speake, or thynke, and yet he is not measured with any ende, tyme or place. And forasmuche as mannes witte coulde not serche or fynde out the knowlege of thys highe misterie of the substaunce of God, Christ himselfe the sonne of God dyd open to vs that beleue in hym what God is. That is to say, that there is God the father, God the sonne, and God the holy goste, three persones, and yet one true and euerlastyng God. And it is your boũdẽ dutie (good childzen) diligently to learne thys lesson. And although these thinges passe all mennes capacities,

and

and is a doctrine harde for you to learne, yet in tyme to come you shal heare more of this matter. In the meane season beare awaye (I praye you) thys one lesson, that there is one true and euerlastinge God, and yet three persones, the father, the sonne and the holy goost. And this we call the Trinitie, because these thre, the father, the son and the holy goost are one godlye substaunce. And it is a great shame for you that be christē children, not to learne this lesson. For all you were baptised in the name of the father, and of the sonne and of the holy goost, and thereby you were made christen and the childrē of God, and obteyned remission of youre synnes. Wherfore it is your dutie to learne & knowe, in whose name you ar baptised, that so you maye truly knowe God and youre

father

father which you haue in heauen. And this doth plainly and shortly teache vnto you the Crede. For in the Crede wherin we saye thus: I beleue in God ỹ father almighty. And I beleue in Jesus Christ his onely sonne, and last of all we saye. I beleue in ỹ holy goste, these thre sentences be alinuche to saye, as I beleue in God, whiche is the father, the sonne, and ỹ holy goste. Infidels and vngodly people do not knowe this, nor can vnderstande the same. But Christẽ men haue this mysterye so openlye declared vnto them, in the worde of God, that babes and yong childrẽ may heare and learne this lesson, almost as soone as they be able to crepe out of their cradell. Wherefore we are boũde hartely to thãke God, which hath opened vnto vs so great wisedome and mysteries.

Here-

Hereby you perceaue (good chil-derne) that in this shorte treatice called the Crede (as I said before) we be taught what God is, that is to saye, God the father, God the sonne and God the holy gost. Also herby we learne what great bene-fytes God hath gyuen vnto vs, and howe tenderly he loueth and fauoreth vs lyke a moost gentle and mercifull father. In ỹ whiche knowlege, consisteth our felicitie, and blessednes. For yf we did on-ly knowe, what God were, & dyd know nothing of his wil towarde vs, whether he were our frende or foo, fauourable or angrie, pleased or displeased with vs, then oure conscience beynge wauerynge and doutful, shoulde be destitute and voide of comforte. Wherfore lysten to me dilygently good chil-derne, that you maye knowe what bene-

benefites those be which god hath gyuen among you, what loue he beareth towarde you, and what is the hope of euerlastynge lyfe to the whiche we be called. The benefites of God towarde vs be infynite and innumerable, yet neuertheles as God himselfe is thre persons, the father, the sonne and the holy goste, so there be thre specyall worckes whereby he hath declared his singular loue towarde vs.

The first is, that God the father hath creat & made vs of nothing, and gyuen to vs bodye and soule, and all thinges necessarye to the maintenaunce of our lyues, and hath made vs lordes ouer al erthly creatures. The seconde is, that whan we were all borne in synne, God ỹ sonne dyd redeme vs from our synnes and wicked lyfe.

The thirde is that the holy goost

doth

doth renewe our hartes, sanctifye vs, and make vs the temples of God. And in these thre benefytes, gyuen vnto vs by ỹ thre parsons of the most blessed Trinitie, consisteth the matter and effecte of the hole Crede. For this is the briefe summe of the Crede, to saye. I beleue in God the father, whiche did creat and make me. I beleue in God the sonne, whiche did redeme me. And I belene in the holy gost, whiche hath sanctifyed and halowed me. For the whiche consyderations we entende to deuyde this our exposition made vpõ the Crede, into thre partes, of ỹ which the first shalbe of ỹ Creation, the second of the Redemptiõ, and the third of Sanctificatiõ. And first we will entreat of the Creation, which is expressed in these wordes I beleue in God the fathe̅r almighty

mightie, maker of heaue & earth. Where note good children, that this worde (I beleue) signifyeth asmuche in this place, as I truste. So that this sentence I beleue in God the father, is asmuch to saye, as I trust in God the father, and loke assuredly to receaue all good thinges at his hande. Wherefore this is the meanyng of the forsaid artycle that we ought to put oure trust in no creature, but in the true and liuing god only. For no creature cã do vs any good or harme without the wil of him. Nor oure selues made not oure selues (as it is writtẽ in the psalme) nor we can nether saue our selfes, nether delyuer vs from any perrel. Therfore we ought to put our trust in God only, sticke fast to him, hang vpon hym, and to loke for al good thinges at his hande. They therfore that

that truſt in men, in theyr fauour
or frēdſhip, they that truſt in their
owne learnyng, wyſedome, riches,
power, frendes, or any ſuch thing,
they do not truely beleue in God,
truly & holly truſt in him, nor loke
for al good thinges from him, but
rather diſpiſe him, and worſhip for
theyr God and make an ydole of
that thynge, wherin they put their
truſt, and ſo greuouſly offēd god.
Wherfore it muſt nedes be, that at
the length thei muſt be brought to
confuſion and ruine that they may
lerne by their owne fal and decay,
that thoſe wer but vaine thynges,
wherin they put their truſte & cō=
fidence, and that onely God is the
ſure rocke and ſtaye, vpon whome
who ſo euer leaneth, ſhall not be
deceyued nor confounded. For it
is the Lord god, whiche daily pou
rethe vpon vs infinite benefites

whiche giueth vs al thinges ẏ we haue nede of, & defendeth vs from all thinges ẏ may hurt vs ether in body or in soule. And this is ẏ fatherly loue whiche he bereth toward vs, todo al goodnes toward vs, without our merites or deseruynges. Wherefore we ought to trust in hym, yelde our selfes holly into his protection to loke for all good thinges at his hande, & with a mery harte and constant faith to cleaue to his goodnes in all thynges. And this is the highest and chiefest sacrifice wher with God is pleased & worshipped. And whosoeuer beleueth in him after thys sort, those he taketh for his welbeloued children and in all thynges he declareth to the, that he is their louyng father. Wherefore (good children) let vs not put our trust in any creature, or in any worldly

thing

thing, but at all tymes let vs faste oure sure trust in our Lord God. So we shalbe made his childzen, and enioy lyfe euerlastinge.

Nowe considze good chyldzen what a God he is, in whome we beleue, and in whome we put oure trust. He is God the father, the almyghtye maker of heauen and earthe. And these woozdes good childzen ought not slyghtly to be passed ouer, foz they be of greate weight and impoztaunce. Wherfoze I pzay you as it were in balance to wey them dyligently and learne to vnderstande theym. Foz these wozdes conteine not in them wozldly phylosophye oz mannes sapience, but heauenly and Godly wysedome. Wherfoze I pzaye you gyue good eare whiles I do declare them to you.

First this article teacheth vs

that God is almyghtye, that is to saye, that he hath power to worke & do all thinges whatsoeuer pleaseth hym, and no creature in heauen or earth is able to let or withstande him, and that no thynge is vnpossible vnto him. And this is the foundacion and begynnynge of christian knowledge and faith, to beleue that God is almyghtye. The whiche many men do not beleue, and yet neuertheles they will be counted christen men, or rather great clarkes. In thys number be they, that do not beleue the bodye of Christ truely to be gyuen in the Lordes supper, to theym that receyue the sacramente, although Christe hymselfe sayeth playnely. Take, eate, thys is my bodye. And why do they not beleue this? verely because they dyd neuer trulye beleue thys article,

that

that God is almyghtye, but they thynke that God is not able to worke or do that thing, which they can not compasse with their awne wit, and reason.

But you good children folowe not suche, but beleue you, with all youre hearte, that God is almyghtye, that he is able to worke and do all thynge that he wylleth and perfourme all thing that he speaketh or promiseth. And in so doyng you shall fynde great peace and quietnes in your consciences. For this is an exce=dyng comforte for vs, stedfastly to beleue this article, that God is almyghty. For hereby we be per=swaded, in all perels and aduer=sities to put our trust in him, for=asmoche as he is able to delyuer vs out of al troubles and affecti=ons, although they seme to mans

reason remedyles. Hereby also we be taught, to humble oure selues before God, and not to be proude, neyther to dyspyse or forget hym when all thynges goeth after our owne wyll, but to consyder that God is almightie, and able with a becke to ouerturne kingdomes, to cast downe the ryche, to exalte the poore, to punyshe the wicked, and to destroy vs yf we prouoke him to angre. Wherefore good children marke well this worde. Almighty, whiche is as muche to saye as this. No man is so sore sycke, but God is able to heale hym. No man is so poore but God can make hym riche. No mā is so symple or dul wytted, whom he is not able to make wyse. No man is so vyle or lytle regarded, but he is able to promote him to highe honours. No man is so great

greate a synner but he is able to iustifye him. Wherefore in all chaunces we must put our truste in God onelye. For he is able to do what soeuer he willeth, and all thynge is subiecte vnder hys dominion.

Furthermore in this article God is called maker of heauen and earth, that is to saye, God made heauen and earthe and all thynge contayned therein of no thynge. For God made not these thynges as a carpenter maketh an house, (whiche can not woorke yf he lacke hys toyles & stuffe.) But he onelye sayde, lette it be done, and by and by all thinges were done. And therefore he hathe a newe title whiche was neuer herde among all the Philosophers, beynge called the creatour of the worlde, that is to saye, that

by his woorde he wonderfullye made all thynges of nothynge. And as soone as he did speake, by and by al the worlde stode vp and was made.

Thus he made manne, and gaue hym bodye and soule, reason and wysedome, and dyd sette vnder his gouernaunce the yerth and all thyng that groweth theron, as all kynde of trees wyth their fruytes, all kyndes of herbes and floures, all fyshes of the sea, foules of the ayer and al maner of beastes tame or wylde, and he made man Lorde ouer all these creatures, that he myghte vse theym partely to his norishement and foode, and partely to hys apparell and ornament of hys bodye, in so muche that he made the Sunne Moone and all ỹ sterres for thys ende, that they shoulde

ſerue mā. And(that is moſt com-
foꝛte to vs of all)he made al theſe
creatures befoꝛe he did creat mā,
dēclaryng therby,that he is care-
full foꝛ vs and pꝛouydeth ſuche
thinges as we haue nede of, yea
befoꝛe we be boꝛne.

Wherefoꝛe good childꝛen let vs
be of good chere,and putting our
truſt in God let vs reaſon on this
faſhiō. Foꝛ aſmuch as God made
heauē and earth,it is euidēt ther-
by,that he is Loꝛde and mayſter
of the ſame, and that all thynges
aſwell in heauen as in earthe are
donne accoꝛdyng to his wil.
And foꝛaſmuche as he made all
thynge foꝛ vs,it is alſo manyfeſt
therby, ỹ he willeth all creatures
to do vs ſeruice, let vs therfoꝛe fo
low ỹ counſel of Chꝛiſt who ſaith. Mat.vi.
Be not careful foꝛ your life what
ye ſhall eate oꝛ dꝛynke,noꝛ yet foꝛ

your bodye what rayment ye shal put on. Is not ỹ lyfe more worth then meat: and the bodye, more of value then rayment: Beholde the foules of the ayer, the whiche do neyther sowe nor reape nor carye into the barnes, and yet your heauenly father doth feade theim. Are not you much better thē thei: Cōsider the lilies of the feld, how they growe. They labour not, thei spynne not. And yet I saye vnto you, that Salomō himselfe (when he was in his most gorgious roialtie and glorye) was not apparelled lyke one of these. Nowe yf God dothe so apparell a floure (which although it florysheth to day, yet to morow it wythereth away & is cast into a fournas) shal he not muche more do ỹ same for you, o ye men of litle faith: These be the wordes of Christ good chil-

dren

dren by the which he exhorteth vs to put our truſt and confidence in God our father, and ſtedfaſtlye to beleue, that he whiche hath gyuen to vs our lyfe, is both able & wil=lyng alſo to gyue vs all thynges neceſſarye to the maintenaunce of our lyfe. For he is the maker of al thinges, & all creatures obey hys wyl and commaundement, and if there lacked any thinges ẏ ſhuld helpe vs, he is able euery daye to make all newe agayne, as euery yeare he maketh all thynges to renewe and ſpryng agayn. Thus by theſe wordes we learne ẏ God hath made heauen and earth and all thynges conteyned therin for vs, and for oure commoditie, and that he is, both can and wyl gyue vs our dayly foode and lyuyng. Wherfore let no mã truſt to his own wit reaſõ or cõpaſſinge, thin=kyng

king ẏ he is able to get his liuing or riches by hys awne carefulnes or to mayntayne hys lyfe, but let vs put our truſt in God oure father almightie, he will feade nourysshe and maintayne vs, as long as it ſhall pleaſe him. Neuertheles it is our parte to laboure diligentlye, and euery man is bounde to do his dutie in his vocatiõ and calling. For God willeth not, that we ſhoulde be idle, and lye all the day on the one ſyde, lokyng that he ſhuld put meat in our moughtes, as the nourſe dothe feade yong childzen, but he commaundeth vs to plye our laboures and occupations and then to caſt all carefulnes, and put it vnto hym. Thus good childzen I haue expounded vnto you ẏ firſt article of our belyfe, conteinyng the doctryne of the creation and making

of the worlde, the whiche heauenly philosophie (to the intent you may the more easely beare it in youre memories) I wyl knit it vp in few wordes, that whē you be demaunded, howe vnderstande you the fyrste article of youre belyfe: you maye thus shortly answere. I beleue that God ꝯ father hath made me, and al creatures in heauē and earth, that he hath gyuē to me and conserueth my bodye and soule, reason, senses, eyes, eares, & all my other members. Also I beleue that the same almyghtye Lorde and God doeth dayly gyue to me and to vs al, meat, dryncke, cloth, wife, children, house, lande, ryches, cattell, and all thynges necessarye to the mayntenaunce of our lyues and ꝯ he doth dayly defende kepe and preserue vs from al peril, and delyuer vs from all euell. And all

this

thys he doethe of hys owne mere mercie and goodnes, without our worthynes or deseruynges. For the which benefites it is our dutie to render to hym continualll and euerlastyng thankes to obey hym in all thynges, & to take hede that we be not vnkynde to him, ỹ hathe shewed so greate kyndnesse towardes vs.

¶ A generall conclusion to be rehersed at the ende of euery sermon made vpon the Crede.

Thus you haue heard good children, the true and playne meanynge of this parte of the Crede. Now it is youre parte deapely to pynte the same in youre heartes, that you maye put your hole trust and confidence in the true and lyuynge God oure heauenly father.

And

And forasmuche as fayth is the worke of god, and the light of our hartes, whiche God putteth in vs by hys worde and holy spirite, (so that we can not atteyne fayth and the knowledge of Christ without goddes word and true preachers) therfore accustome your selfes euē from youre tendre age to hear the worde of God, that he by his holy spirite maye moue and sturre vp your hertes to true fayth & knowledge of him. And beside that you shall delier God with moste harty praiers, that as he hathgiuen you the gifte of fayth, so he wyll contynew and increase the same in you, that as you growe in age, so also you may growe in the knowledge of Christ. For he that beleueth in Christ, is made thereby the sonne of god, & heyre of lyke euerlasting. And then he gyueth vs his holye

spirite

spirite to kyndle charitie in oure hartes, wherby we loue God and kepe all hys commaundementes. All these benefytes we receyue by faythe in the whiche who so euer contynueth vnto the ende of his lyfe, shalbe saued, the whiche God graunte to vs all. Amen.

(*)

The seconde sermon of our Redemption.

)(



mat xxvii.
Mark.xv
Luk.xxiii.
John.xix.

I Declared vnto you heretofore good childre, that the Crede entreateth chiefly of thre thynges, that is to saye, of God the father that made the worlde, of God the sonne that redemed the worlde, and of God the holy goost that sanctifieth the worlde. And in the former sermon I taught you the hygh & heauenly philosophie, of the crea-

tion. Wherfore now I will vttre vnto you the great mistery of our redempcion, whiche is conteyned in these wordes of the Crede.

I beleue in Jesus Christ his only begotten sonne/ our Lorde / whiche was conceyued by the holye goost/ borne of the virgin Marie / suffered vnder Ponce Pilate/ was crucified/ dead and buried. He descended into hell. The thirde daye he rose from death. He ascēded to heauen. He sytteth on the ryghte hande of God the father almyghtie. From thense he shall come to

iudge

iudge the quicke and the dead.

In this seconde part of the Crede we may learne to know the secõde person in trinitie, the sõne of god, Jesus christ our lord. And as in ỹ first article ye haue learned what benefytes we receyue of God the father to the sustentation & maintenaũce of this tempozal & transitozie lyfe, so in this seconde parte we shall lerne to know, how great treasures and ryche gyftes we haue receyued by ỹ sonne of God Jesus Christ, to the atteinyng of ỹ perfect & euerlastig lyfe. And here you may cõsidergood childzẽ how great was the miserie, & how hozrible was the indignation of God whiche we were bzought vnto by Adam. So great it was, that neyther golde noz syluer noz anye other thynge was able to bye vs

out of the same, but onely Jesus Christ ỹ sonne of God & ỹ by hys death & effusion of hys mooste pre cious blod. And of this great mi= sery and indignation of God to= warde vs this was the cause. At what tyme God had made Adam and Eue, and set thē in paradyse, he intreated them lyke a most lo= uyng and gentle father. For he made theym lordes ouer al liuely creatures, both beastes fysche and fowle, and did giue vnto them al trees ỹ bare fruit, that thei might feade thereon. Onely he forbad theym that they shoulde not eate of the tree of knowlege of good & ylle. And yet he gaue theym war= nynge of ỹ great losse & damage that they should suffer if they eat of that tree saying. When soeuer you shall tast of the fruyt of that tree, you shalbe made mortal and

shal

shall dye. Their dutie had bene vnto so gentle a God and so mercifull a father, in their hartes to haue beleued him, trusted him, & loued him, to haue obeyed hym, and to kepe all his commaundemētes gladly. But our most craftye enemy Satan, enuying mans felicitie, spake to Eue by the serpent and sayde. No, you shall not dye, but you shall be lyke Gods, knowyng both good & euell. And with these most poysened wordes perswaded Eue, to eate of the fruyt whiche was forbydde. And Eue gaue of the same to Adam, who also did eat therof and so did breake gods commaundemente. Nowe I praye you marke good childrē, what thei lost by this their disobedience. First when Adam and Eue wer thus deceyued by ỹ serpent, and perswaded that God

dyd not fauoure theym but had enuye at theim, that they shoulde haue knowledge of good and yll, (and that for enuye he forbad thē to eate of that fruit, that shoulde gyue to them so great knowlege) they did no more trust God, but beganne to trust themselues, and did study to care & prouide for thē selues. Secondarily whē they no more trusted God they coulde no more finde in their hartes to loue hym, but began to dote vpō them selues, & to thynke ỹ they had no better frende neither in heauē nor earth thē their awn selfes. And after ỹ thei had thus put their trust and cōfidence in themselues, and dotyngly loued all that was their awne, by & by folowed feare and concupiscence. For by an by they beganne to hate and eschewe all thinges, that wer paynful or vn-

pleasant to the flesshe and dotyng-
lye to lust & long for such thinges
as wer delectable and pleasant to
the flesshe. Hereby you perceiue
good children, how our first parē-
tes Adam and Eue, poisened with
the venome of the serpente, were
cast into.iiii. horrible vices or dis-
eases. The firste is, that they dyd
not trust in God. The second, that
they dyd not loue God. The third
that they did not feare him, but as
a cruell tyranne. The fourth, that
they were replenished with concu-
piscence and cuyll desiers lustes
and appetites. And these be the ro-
tes of originall synne, oute of the
whiche all other synnes do spryng
and growe. So Adam and Eue
had a very great fal, that fel from
gods benediction fauoure & loue,
in to gods curse angre & displea-
sure, that fel from original iustyce

into original syn, by the which kal al the strēgth and powers both of their bodyes and soules were sore decaied & corrupted. And as oure firste parentes Adam & Eue were infected and corrupted euen so be we that be their children. For as we see by dayly experience, ỹ commenly gowtie parentes begetteth gowtie children. And yf the father and the mother be infected with the lepzie, we se commenly that the childrē borne betwene them haue the same dysease: So lykewyse as our first parētes Adam and Eue, dyd not put their trust in God, no more do they ỹ be carnally borne of theim. And as they loued not God, so their childrē loue him not. And as they folowed their owne concupiscence lustes and appetytes and not the wil of God, euen so do all their yssue. So that all

their posteritie vpon earth be sinners euen in their mothers wombes. For thei haue not their truste in God, they loue not God, they haue not a fatherly feare vnto hym, they be ful of yl lustes appetites & desiers as you haue herde good children in the.ix. and tenth commaundementes. And for this cause the scripture dothe say, that all we are conceyued and borne in synne. And saincte Paule sayeth, that by nature we be the children of Gods wrathe. So that we all shuld euerlastingly be damned, yf Christ by his death had not redemed vs. Psal.li. Ephes.ii.

Wherfore good children marke well this parte of youre Crede, that teacheth you bothe to knowe Christe, and by what meanes he dyd redeme you. For firste in the Crede he is called, the only sonne,

or onely begotten sonne of God. Whereof it muste nedes folowe, ỳ he is very God by nature, borne of God the father, before the foũdacion of the worlde was layde. He is the euerlastyng wisedome, and worde of God, by the whiche God the father made all thinges. That he is also verye man, it is euidently expressed in these wordes. I beleue in Iesus Christe, whiche was conceyued by the holy goost, borne of the virgyne Marye, suffered vnder Ponce Pilate, was crucified deade and buried. And these .ii. forsaide thinges I cãn not comprehende more shortely nor aptely, than by these wordes. Christ our Lorde is verye God and very man. Secondly learne this also, by what meanes Christ dyd redeme vs. For what soeuer God hath commaun-

ded

ded in the ten commaundementes whyche we haue not fulfylled because we be all synners, ỹ Chriſte himſelfe hathe fulfylled for vs. And what ſoeuer punyſhment we haue deſerued to ſuffre of God for oure ſynnes and offences, that Chriſte hath taken vpõ himſelf & ſuffered for vs. By this you may perceyue howe requiſite it was, that Chriſt God and man, ſhould be conceyued by the holy gooſte, and borne of a pure virgyn. For if Chriſt ſhoulde redeme vs, and ſatisfye for our ſynnes, than muſt he nedes be holy & without ſynne. For yf he had bene gyltye and a ſynner, then coulde not he haue holpen his owne ſelfe, but he muſt nedes haue had an other Sauyor and Redemer for him, aſwel as we haue for vs. For what ſoeuer he had done or ſuffred, ſhuld haue

bene

bene worthely for hys owne offences, & yet could he not haue satisfied for hym selfe, muche lesse then he coulde haue satysfyed for other. Wherfore it was necessary (yf he should satisfye for vs) that he should be conceyued of the holy goost, and borne of a virgyn, that his natyuitie myght be pure wythout synne and not corrupte, as ours is. That oure corrupte and damnable natiuitie, myghte be purified and made holy by the holy and pure natiuitie of Christ. Therfore we say in the Crede. He was conceyued of the holy goost, borne of the virgyn Marye, that Christe beynge pure and cleane frome all synne, mighte redeme synners and satisfye for theim. Now for asmuch as the iustice of God dydde require that Christe should suffer and make satisfac-

tyon

tion for vs, and do all thynges that we were bound to do, it was necessarie that he should be made man. For if he had not bene a verey naturall man, he coulde not haue done for vs, all those thynges, which we were bound to do.

And agayne, yf he had not bene verey God, he coulde not haue bene pure and cleane from al syn, and so haue made a true and perfect satisfaction for oure synnes. For no man can perfectly fulfyll the wyl of God, but God himself alone. Wherfore in that he suffered for our synnes, therby he declared, that he was a verye pure and natural manne. Agayne he gaue moost certayne and euydente tokens of hys Godhed, in that he ouercomed and vanquyshed the deuell synne and deathe. For yf he hadde not bene verey

God

God, he coulde not haue loſed the bandes of death, nether haue rayſed himſelfe frō death to lyfe. So you hear good childrē, ỹ our lorde Jeſus Chriſt was very God and very man, not cōceyued in ſyn (as we be) but conceyued by the holye gooſt, and borne of the moſte pure virgyn Marie. And as man he ſuffred deathe for vs, and deſcended into hell. But as naturally God he loſed the bandes and paynes of hell, he deſtroyed the kyngdome of death, he roſe from deathe to lyfe, and ſo payed the raūſome for our ſynnes, and toke away all the gylthynes of the ſame. Therfore when we beleue in Chriſt and ſtedfaſtly cleuyng to the worde of God, ſuerly perſwade oure ſelues in oure hartes, that we be thus redemed by Chriſte, then God is no more angry or diſpleaſed with

vs

vs for our synnes, but freely and mercyfullye he forgyueth vs all our offences, for the deathe and passiō of his sonne Jesus Christ, and he gyueth vs also the holye goost, by whose healpe we maye wythstande synne, and be delyuered from the same. The whiche matiers sayncte Paule doth knyt vp in one byef sentence, not so shorte as notable and weyghtye, sayinge. Christe was delyuered to deathe for oure synnes, and dyd ryse agayne for oure iustification. In the whiche sentence sayncte Paule doeth not onely declare what Christe dyd, but also for what ende, and for whome he suffered death, and rose agayne. For seynge that Christe was that moost innocent laimbe, that neuer was blotted with any spot of syn, and yet he suffered for vs as a

synner

synner, it is euident hereby, that he dyed not for himselfe, but toke vpon him oure synnes, and bore for vs the burden which we shuld haue borne. Moreouer seing that Christ was not ouercome by deth but by his myghty power he dyd vanquyshe death, and rose frome deathe to lyfe, and sytteth at the ryght hande of the father, hereby we maye euidently perceyue, that the great wrath and indignation of God to vs, hathe an ende, and that by our liuely faith in hi our synnes be forgyuen vs, and that we be reconsiled into the fauoure of God, made holy and ryghtuous. For than God doth no more impute vnto vs our former synnes, but he doth impute and giue vnto vs the iustice and ryghtuousnes of his sonne Jesus Christ whiche suffered for vs. These are

but

but fewe wordes, but surely they be of greate importaunce. For in this sentence saynct Paule includeth the summe and effecte of the holy gholpell, when he sayeth. Christ was deliuered to death for our synnes, and rose agayne for oure ryghtuousnes. For lykewise as when an other man doeth pay my raunsome and satisfye or suffre for me, I my selfe am iudged to paye the same, and no man after can accuse me therof. And whē an other is bounde for me, yf he be by any lawful meanes discharged, I my selfe am counted to be dyscharged also, euen so forasmuche as Christe hymselfe, toke vpon him the bande of death for vs, and to satisfye for vs, & so did in deede by hys death, we our selues for whō he was thus bounde, iustely be delyuered and dyscharged

ged from death and damnation. And so we be counted righteous for asmuche as no man dare accuse vs for that syn, for the which satisfaction is made by our Sauiour Christ. And when oure sauiour Jesus Christ had thus satisfied for our synne, and so ouercame deathe and hell, than lyke a most valiant conquerer he ascended into heauen, where God hys father receyued him with a mooste glorioufe triumphe, and placed, hym on hys ryghte hande, and made hun Lorde ouer all creatures, and therefore he is called in ỹ crede also our Lorde. For yf he had not raunsomed and redemed vs, we had bene cast downe to hel for euer. But seynge ỹ he redemed and bought vs, therfore be we his & he is our Lorde and mayster, & hym we must loue, obey and serue.

And

And this is oure moste hye and euerlastynge comforte, that Jesus Christ is our Lorde and we his seruauntes. For because he is oure Lorde, therefore he wyll defende vs, and delyuer vs from all daungers. And althoughe we be synners, yet he wil forgiue vs our synnes, because he hathe payed ỹ raũsome and det due for thesame. And althoughe we dye, yet he wil rayse vs vp agayne, because he hathe ouercome and conquered death. And althoughe we be neuer so mũche afrayed of the sorowes and paynes of hell, yet they shall not be able to holde vs, bycause that to theym that be hys seruauntes, he hathe broken hell, and set open the gates thereof. Wherfore seynge that we haue so myghtye a Lorde and maister we be out of all peryll and daunger.

But we agayne aboue all thynges, we muste studye to obey oure lord & mayster, and do those thinges whiche he commaundeth. For he hath redemed and bought vs for thys entente and purpose, that we shoulde be iust and holy, as he hymselfe is holy. And he that is not obediēt vnto Christes commaundementes shall be sore punyshed, for oure Lorde Jesus Christ shal comeagayne to iudge both the quicke and the dead.

Wherefore good childzen, laboure wyth all diligence and studye, that when Christe shall come againe to iudge theworld, he may finde you holy and obedient. For then he wyll rewarde you wyth euerlastyng lyfe. After thys maner Christ redemed vs frō synne, and from the horryble offence of Adam, by whome we were al condemned

denmed. For by Christes passy-
on & death, & by hys gholpell we
haue obteined thus much, that we
may beleue and truſt in god. And
truſtyng in God, we haue his ho-
ly ſpirite, whereby we maye alſo
loue God. And thys holy gooſte
renueth vs and cleneth vs from
all euell lyſtes and deſires, that
we beynge thus made holye and
righteouſe, maye kepe Goddes
commaundemētes, and ſerue our
Lord Jeſus Chriſt.

Wherfore good chyldren, be-
leue ye with al your heart in thys
Jeſus Chriſt the onelye ſonne of
God oure Lord, and doubte not
but that he hath ſuffered for our
ſynnes, and contented the iuſtyce
of his father for ỹ ſame, and hath
brought vs agayne vnto his fa-
uour, & made vs his wel beloued
childzen and heyzes of hys kyng-

dome. And when you be asked, howe vnderstande you the second parte of the Crede, you shall answer. I beleue that Jesus Christ, veray God, begotten of God the father, and verye manne, borne of the virgin Marie, is my Lorde, whiche by hys precyouse bloode and holy passyon, hathe redemed me, a myserable & damned wretch from all my synnes, frome death eternall, and from the tyrannie of the Deuell, that I should be his owne true subiect, and lyue within his kyngdome, and serue hym, in a newe and euerlastynge lyfe and iustice, euen as oure Lorde Christe, after he rose from deathe to lyfe, lyueth and raygneth euerlastyngly. Or elles if you wyl answere more shortely, you may say, thus. I beleue that Christe was deliuered to death for our sinnes,

and

and rose againe for our iustification.



Actū.i.ii.

The thirde sermon of our Sanctification.

NOwe remayneth the third parte of the Crede to be declared, whiche entreateth of our sanctificatiō, how we be made holy. And it is spokē

in these wordes.

¶ I beleue in the holy goste / the holy catholicke churche / the communion of sayncte̅s / the forgyuenes of synnes / the risyng agayne of the bodye and lyfe euerlastyng. Amen.

IN the seconde parte of the Crede (which treateth of our Redemption and pryce giuen for vs) you haue bene taughte (good children) to knowe the seconde persone in Trinitie, Iesus Christe what he is, and what he hath done for vs, that he was made man for our sakes, that he toke vpon him our synnes, and suffered for vs ye

feare

feare and panges of deathe & hel, and had victory ouer them by hys passiō and death. And after by his godly and victorious power he arose again from death to lyfe. And after this most glorious conquest, he ascended into heauen, where he sitteth at the ryghte hande of his father, & is our Lorde, and we his seruantes derely boughte.

All this you haue learned in the last sermon, but now good childrē, in this thirde parte of the Crede, you shall lerne to knowe the thirde person in trinitie, ỳ holy goste, and also his benefites and giftes that we maye knowe, what we haue receyued of God after our redēption, wherby we may be made mete to come to euerlastynge lyfe thorough the merites of Christ. For although our Lord Jesus Christ, hath redemed vs from ỳ captiui-

tie of synne death and hel, and hath set vs agayne in the fauor of God, yet we shoulde haue no knowledge of these great benefites, we shoulde feale in our cõsciences no comforte ioy or peace, by the same, yf they were not declared vnto vs by the preachig of gods most holy word.

And our consciences should styl remaine troubled, and the feare of eternal death, and all noughty desiers and concupiscences of the frayle flesshe, shoulde euer remaine in vs (euẽ as frõ Adams time thei be in vs as sone as we be borne) and so we shuld be vtterly vnapte to the kyngdõ of God & lyfe euerlasting, yf we shulde stil remayne, as we be borne. For yf we wyl be the heyres of god & euerlastynge lyfe, we must be borne agayne, & sanctified or made holy, as appertayneth to ỹ childrẽ of ỹ most holy

God

God. Nowe this newe birthe and sanctification, the holy goſt wor-keth in vs. And therfore he is cal-led the holy goſt, because al thing that is ſanctified or hallowed, is ſanctified or made holy by hym. Wherfore when the holy gooſt is not in man, then it is not poſſible that he ſhould be holy, although he dyd all the good workes vnder ỹ ſunne. And for this cauſe ſaincte Paule, writing to the Romaines, doth cal the holy goſt, the ſpirite of ſanctification, that is to ſay, the ſpirit that maketh holynes. Lerne therefore good children, that al we muſt be made holy and newe men, by the vertue of the holy goſt, and that we can not atteyne this ho-lines by our awn ſtrength or wor-kes, and therfore we muſt beleue in the holy goſt that he wil ſancty-fye vs at ſuch tyme and place, and

Roma. 1.

after

after that sorte & maner, as it shall please him. And it is our part to gyue place to his worckynge & not to wstande the same. And therfore we saye in this Crede, I beleue in the holy gost. But it is necessarye some thynges here to speake of the maner of sanctification, how and after what maner ỹ holy gost doth hallowe vs, ỹ we maye so prepare our selfes, or rather gyue place to the holy goost whiche preuenteth vs, that he with his lyght and almighty strenght and power maye worke hys wyll in vs.

Now I desier you to marke dyligently, by what meanes & fashion the holy gost dothe worke thys sanctification or halowyng in vs. After ỹ our Lorde Jesus Christ by his death passion and resurrection had redemed vs, and obteyned for vs, that our synnes should

be

be forgyuen, and we be made the childrē of God, shortly after in the feest of Pētecoste, he sent down vp on his Apostles the holy goost in the lykenes of fyery tongues. The whiche holy goost gaue them wysdome connynge audacitie and constācie, to teach boldly this holy gospell of Christe, that is to saye, this christen faith whereof we do speake. And where they could not be prelēt thēselfe, or long abide & continew in their awne persons, thither they sent their disciples & other godly & learned mē, & to thē they gaue the holy gost, by layng their hādes vpō their heades. And this rite or ceremonie, to ordē preachers & mynisters of gods worde, hath cōtinued in the churche euen from the Apostles tyme vnto this day, and shall endure vnto the worldes ende. For saincte Paule

sayeth

saieth. How shal men beleue without a preacher? And how shal men preache, excepte they be sente? And here you may learne, that this holy gospel whiche we preache, and the doctrine of ỹ grace of Christe, taught in the hole churche, cõmeth not of the wil of mã, but by the cõmaũdemẽt of God, & by ỹ motion of the holy gost which doth sturre vp mẽs myndes, to publishe gods most holy worde, and doth worke by his secret inspiration in the prechers and ministers of the same. For they wer not able so muche as to open their moughtes, to teache so highe mysteries and heauenlye wysedome, yf the holy gost did not moue theim therto, and worke in theim. Neyther wolde the hearers so greatlye esteme the preachers worde, and giue so good eare vnto it, excepte the holy goost dyd par-

swade

ſuade theym, that ỳ doctrine of the
goſpell, wer of God and cam from
heauen. Now the holy gooſt wor-
keth by this worde on this faſhiō.
Firſt he that beleueth ỳ goſpel, and
receaueth the doctrine of Chriſt, is
made the ſonne of God, as ſaincte
John witneſſeth in his goſpel, ſai-
yng. As manye as receiue him, he
hath gyuē them power to be made
the childzen of God. For when we
beleue in Chriſt, and are baptiſed,
then we be borne agayne, and are
made the childzen of God. And
when we be his childzen, then he
gyueth the holy goſt into our har-
tes, as ſainct Paule teſtifieth wri-
tyng thus. For aſmuche as you be
now the childzen of God, therfore
God hath ſent the ſpirite of hys
ſonne into your hartes, which cry-
eth, Abba, father. And when we
haue receaued ỳ holy goſt, he doth

John. i

Galat. iiii

kyndle

kyndle in our hartes true loue to-
warde God, as saincte Paull wri-
teth in the pistle to the Romaynes
in the fifthe chapter. The loue of
God (saith he) is poured abrode in
our hartes, by the holy gost whith
is gyuen to vs. And where as the
true loue of God raygneth, there
are gods commaundements kept,
and there begynneth a certen obe-
dience to his wil and pleasure.
Forthermore the holy goost dothe
staye the flesshe and ỹ lustes of the-
same, and helpeth vs to ouercome
theim, that we be not caried away
by them, but may continew in clen
nes and holynes of lyfe. These be
the benefites and workes of ỹ ho-
ly gost in vs. And to thentent you
maye the more easely beare them
awaye, I wil (as briefly as I can)
repete theym agayne vnto you.
First of all ỹ holy gost prouoketh

and

& stirreth vp men, to preache gods worde. Than he moueth mes hartes to faith, & calleth them to baptisme, and than by faith and baptisme he worketh so, ỹ he maketh vs newe men agayne. And whē we be thus newely borne and made agayn, and be become the children of God, then the holy goost doth dwel in vs and make vs holy & godly, that we may be ỹ temples of God, in whome God maye dwell and inhabite. Also thys holy ghoste doeth daylye more and more encrease and establysshe our faythe, that we lyke moste louing childrē maie colle and embrace our heuēly father, and hang fast about his necke. The same holy goost doeth also assure and warrant vs, that our synnes be forgyuen, and that our pardon is signed with Gods seal. He doeth also kyndle in vs a

feruent loue towardes God, and maketh vs wylling to kepe gods law and commaundementes, and helpeth vs also to fyght agaynste synne, and to wythstande oure yll appetites and desyers. Furthermoze with the crosse of syckenes & diuerse other kindes of afflictions and aduersities, the holy goost doth as it were crucifie and mortifie vs to the woꝛld, that we may lyue to Chꝛist. And this woꝛke he woꝛketh continually in vs, and ceſſeth not vntil he hath wꝛought in oure hartes a perfecte fayth & a perfect charitie, and vntyl synne and all euell desyres be cleane at lengthe purged oute of vs, by the death of our bodies. And then we ſhalbe perfecte in all holines, and cleane delyuered from all synne & aduersitie, and be heires of oure fathers kyngdome, and hys true

and moſt derely beloued childzen,

Wherefore good chyldzen, as heretofore you haue bene taught, that we oughte to beleue in God the father that made vs, and in God the ſonne that redemed or boughte vs, ſo you muſte nowe learne to beleue in the holy goſte that hathe hallowed vs, and doth cõtinually moze and moze renew and make holy, all thoſe that beleue the goſpell. For he that beleueth in Jeſus Chriſte, that he is oure Lorde and oure redemer, to him God gyueth the holy goſt, to make him holye and ryghtouſe. As ſaynete Paule witneſſeth, ſatyng. No man can cal Jeſus, lord, but by the holy goſte. And for aſmuch, as now it hath ben plainelie declared vnto you, after what ſorte and manner the holy gooſte doth ſanctifie vs, it is your part,

not onely to emprynt this lesson diligently in youre myndes, but also to desier God, with continuall and earnest prayers, that he wyll vouchesafe more and more to sanctifie you.

And as muche as lyeth in you, apply your selfes to heare godly sermons and gyue youre hartes to God lyke ware, apte and mete to receyue what thyng so euer it shal please him to prynt in you.

For he that is wyllynge and glad to lysten to godly sermons, he that is studyous to learne the word of god, wherin christ is preached, & wt a stedfast faith cleueth to ỹ promise of ỹ gospel, he is made partaker of this Sãctificatiõ and holynesse, and of this so great comforte, and euerlastyng saluation. For God sayeth by his prophet Esaye. My worde shall not

returne

returne to me in vayne. And ſaynct Paule ſayeth, that the goſpell is the power of God, where wyth he wourketh the ſaluation of all them that beleue.

Nowe the reſt that folowethe in the Crede, is a ſhorte declaration of theſe thynges before reherſed. For it foloweth in the Crede.

I beleue the holy catholycke churche, that is to ſaye, all godly and Chriſtē men muſt beleue, that the goſpel or doctryne of goddes grace thorowe the merites of oure ſauiour Jeſus Chriſt, is neuer in vayne publiſhed in the worlde, or ſowed abrode without fruit, but euer there is founde ſome companye of men, or ſome congregacion of good people whiche beleue the goſpel and be ſaued. And this cōpanie of men whiche beleueth the goſpell, although here vpō earth

thei be scuered in sōdry places, yet are they called one holy catholike or vniuersal churche of Christe, that is to saie, a multitude cōgregation or companye of Christen people. For this worde, churche, doth not here betoken a temple or churche buylded of tymber and stone, but it signifieth a companye of men lyghtened with the spirite of Christe, whiche do receaue the gospel, and come together to heare gods wourde, and to praye. And this Christē churche is a cōmunyon of sainctes, that is to saye, all that be of this cōmunion or cōpany, be holy, & be one holy body vnder Christe their heed, they be one holy congregation or assemble.

And this congregation receaueth of their hedde and Lorde Jesus Christe, all spirituall riches and gyftes that perteyneth to the sanc-

tifi-

tification and making holy of the same bodye. And these gostly treasuers, be commen to ỹ hole body, and to euery membze of the same. Foz he that is vnfainedly a fayth full and Godly man, is made partaker of these benefites. And these are the sayde gyftes, which be commẽ to ỹ hole church of Chzist and to euery membze of the same.

The first is that God the father (that euerlastig and endles maiestye) is our most gentle & mercyful father. That God ỹ sonne, is our redemer and mediatour betwene the father and vs. And that God the holy gost, is ỹ commen sanctifier oz halower, of all theim ỹ haue a true faithe in God. The second, is the pzeaching of ỹ gospel, thadministration of baptisme, and the sacrament of the bodye and bloude of our Lozde Jesus Chzist, by the

whiche we are made partakers of all the inheritaunce of heauē, & of all the benefites of Christe. The third, is prayer. The fourth, is the crosse of affliction and aduersitie, whiche God sendeth to all godly men, to make theim to knowe him, to proue therby & trye their faith, to mortifye their flesche & to make clene the corruption of the same. And here I speake onely of the crosse, which good men suffre. For thafflictions of the vnfaithfui and vngodly, do rather hurt them, then make them holy. For inasmuch as their vnpatientnes, is encreaced by such aduersitie, thei be brought to more disperatiō and damnatiō. Nowe it is very good for you to knowe these thinges, that you may also knowe, that there is nothyng in heauē or erthe better for vs, thā is the true knowlege of God, and that these excellent gyftes and be-

nefites, cannot be had, but onely in the forefayde churche or cõgregatiõ, and no where els. But whan the true churche (which is ruled by the holy goſt, & the worde of God) dothe promyſe vs theſe ſo great riches and benefites, we ought not to doute, but that we haue alredye receaued them. And when ỹ churche doth happoint and ordeine vs, to be preachers and miniſters of theſe moſt pretiouſe treaſures, we muſt ſtedfaſtly beleue, that God effectuouſly worketh with vs that he is preſent with vs, and that he at all tymes doth ſtrengthen vs agaynſt the worlde and the deuyll, and that he doth helpe vs to do all thynges accordyng to our callyng proſperouſly and with good ſucceſſe. Secondly we muſt beleue the remiſſion of ſynnes. Therfore next vnto this article, I beleue the

holy catholique churche, the communion of saintes is added, ỹ forgeuenes of synnes. For where so euer the churche of Christ is, there is frely offred that eternall comfort aboue all measure, that is to say, the fauore of God, and remission of synnes. And without that churche is no remission of synne. Wherefore we must seke remission of synnes in the churche of Christ, and desier absolution. That when ỹ true churche. by their ministers doth promyse vs remissyon of our synnes, and here in erthe dothe absolue vs, we may surely trust, that in heauē also before God we be absolued & pardoned. Thirdly, We must beleue the resurrection of the flesshe, wherefore after tharticle of the remission of synne, foloweth next this article. I beleue the rysing agayne of ỹ flesshe, for among

other

other ponyshmentes for originall
syn, layd vpon Adam, & his poster-
ty, we daily see this horrible paine,
that the goodly beawtiful bodye of
man, created to immortalitie, must
nedes ones be dissolued by deathe,
and brought to a filthye and stinc-
kyng corse and graue, that the ty-
ranny of synne (whiche so long as
we liue rageth in our flesche) by our
deathe may ceasse, & haue an ende,
as saint Paule saith vnto the Ro- Rom.vi.
manes. For by deathe of the body
cease all the desires, concupiscen-
ces and rages of ỹ mynde whiche
be against the wil and commaun-
dementes of God. There ceassith
also all synnes against our neigh-
bours, as Ire, enuie, lechery, coue-
tuousnes, pride and all ill affecty-
ons, and at the last day god shall
rayse vs agayne frō death, so that
such infirmities and synnes, shall
no more

no more be founde in vs, but we shal be pure, spiritual, and immortal, and lyke to the bright & clere bodye of Christ. And that we may ꝑ more assuredly beleue this, both Christ himselfe rose from death, and many saintes also w̄ hym. Fourthely we must beleue euerlastyng lyfe. Wherefore it followeth in the Crede, I beleue euerlastynge lyfe, that is to saye. I beleue, that whā we shall ryse from death, then we shall lyue euer with Christe in parfite holynes and iustice, and in suche a glorious ioy as no toung can tell, nor hart thincke. And this treatise of the Crede, we must end with this wourde. Amen. which is asmuche to saye, as I beleue that al the articles of our belieke before rehersed, be very true, and thereof I haue a sure faithe trust and confidence. Therefore good children,

from

from the bottome of your hartes, you muſt beleue in the holy goſt, whiche doth promyſe vnto vs remiſſion of our ſynnes, by al ỹ true preachers & miniſters of goddes worde. And he dothe alſo geue light to our hartes and myndes, and moueth vs to beleue goddes worde, and to put our faith and truſt in hym. And the ſame holy gooſt dothe dayly purifye & ſanctifye vs, purge and cleanſe vs from ſinne and after this bodily death, ſhall rayſe vs agayne to euerlaſting life. And take this for a ſure concluſion, and doubt nothynge thereof, that the holy gooſt, as he hath begonne theſe thiges in vs, ſo he will fynyſhe theſame in vs, yf we obey him, and continue in faith, vnto thẽde of our liues. For he ỹ cõtinueth vnto ỹ ende, ſhal be ſaued. And this is the ſumme, and

also the most plaine vnderstãding of this thirde parte of the Crede entreatyng of our sanctificatiõ or halowing. Wherefore good childzen, marke well this lesson, that when ye be demaunded howe vnderstande you the thirde parte of the Crede, yee may answer thus I beleue, ẏ neither by mãs strength power or wysedome, neyther by myne awne endeuour, nor cõpasse of myn awne reason, I am able to beleue in Iesus Chryst, or to come vnto hym. But the holy goost did call me by the worde of ẏ gospell, and with ẏ giftes of his grace, he hath hitherto endowed me, & halowed me, and in the true faith, he hathe hitherto preserued and confirmed me, & this he hath not done only to me, but also he calleth and gathereth togyther in the vnitye of one faith and one baptisme, all

the

the vniuersal churche, that is here in earth, and he halloweth, kepeth and preserueth the same, in the true knowledge of Christ, and faith in his promyses. And in this churche he geueth free and general pardō, to me and to al that beleue in him, of al our synnes, offences, and tres= passes, and at the last day he shall rayse me, and all other ỹ be deade, and al that dyed in the true faithe of Jesus Christ, he shall glorifye, in the lyke euerlastyng. Therefore to the sayde holy gost that sancte fyeth vs, with ỹ father that made and created vs, and the sonne that redemed vs, be geuen all ho= nour and glorye world without ende. A= men.

¶ A generall preface / to be rehersed in the begynnynge of euery sermon, made vpon the Lordes prayer.



E haue learned heretofore good childre in ỹ Crede, what we ought to beleue, and in the ten cõmaũdemẽtes what we ought to do, but we can neyther beleue nor do as we ought to do, excepte the holy goste worke with in vs, bothe a true faith & also a dewe obedyence towardes God and his lawe. For faith is the gyfte of God, and all
Jacob.i. good thinges commeth from the father of lightes. Therefore we must nedes aske and craue these benefites at his hande whiche only is the gyuer of theim. For so Christ saieth, that God the father wyll

wyll gyue to vs his children all thinges, so that we sue to hym for theim. And the prophet Dauyd saieth. Cal vpon me in the daye of thy trouble, and I shal deliuer the, and thou shalt glorifye me. Psalm.l.

Also our Sauioure Christ commaũdeth vs to do ỹ same, sayng. Aske and you shal haue, seke and you shall fynde, knocke and the doore shall be opened vnto you. Mat.vii. Iere.xxix. Mar.vii. Luke.xi. Joh.xvi.

Now therfore, seyng that we haue learned what we shoulde beleue and do, it is most necessary for vs, to cal for gods grace with most feruẽt and ernest prayers, that we may be able to performe ỹ thinge whiche we are bounde to do. For our sauiour Christ hath promised vs, that what soeuer we aske the father in his name, he wyll gyue it vs. Also he saieth, that what soeuer we aske, yf we beleue, we shal Joh.xiiii.

receaue ỹ same. Wher is to be nõ ted, that yf we wyll obteyne oure requestes, we must aske in ỹ name of Christ, and also trust assuredly, that for Christes sake our prayers shal be heard. To aske in Christes name is to aske accordynge to his wil, that is to say, to aske ỹ which he hath commaunded.

Therefore when we praye we may saye thus. O God our father and the father of our Lorde Jesu Christ, which art in heuẽ, I durst not of myne awn head be so bold, to come vnto thy most highe and excellent maiestye to desyer any thyng of the, but thy welbeloued sonne our Lord Jesus Christ hath commaũded me so to do, and only in his name and at his commaũdemente am so bolde. Therfore yf thou hear me, ỹ hearest thy dearly beloued sonne oure Lorde Jesus

Christ

Christ. And yf thou heare me not, the thou hearest not Jesus Christ him selfe, who hath sent me to the, and hath commaunded me to aske in his name. Of this prayer made in fayth, speaketh saincte John in his epistle saying. This trust we haue in God, ỹ when we aske any thynge accordinge to his will, he doth heare vs.

Therefore we shoulde stedfastly beleue that God doth heare our prayer. For he that beleueth not, he shall obtayne nothynge. And therefore Christe saith. If you beleue, you shall obtayne. And to thentent, that we should beleue & surely thynke, that we be herde, he hath promysed to graunt what soeuer we aske in his name. And agayne to thentent that we shuld knowe and be suer, that we praye accordyng to his wil, he hymselfe Mark.xi.

hath taught vs, howe & what we ſhould praye and aſke. Therfore it is not in our lybertye, whether we wil praie or not, but by goddes commaundement, we be boũde to praye, as you haue hearde in the ſeconde commaundement. Now therefore with all dilygence lerne good children, ỹ holy prayer of ỹ Lord, which ỹ greate doctour and our Lorde Jeſus Christ taught vs hymſelfe, ſaying to his diſciples. Ye ſhall praye after this maner.



Matth. vi. Luke. xi.

Ure father which art in heauē / halowed be thy name. Thy kyngdome come. Thy wil be don in earth as it is in heauē. Geue vs this day our dayly bread. And forgeue vs our trespaces

as we forgeue them that trespace against vs. And suffre vs not to be led into temptacion. But delyuer vs from euyl. Amen.

This good children is the prayer of the Lorde, whiche although it be short, yet it conteyneth moste great and weyghty matters, suche as neyther aungell nor man, nor other creature, was able so pitheli to cõprise in so few wordes. For in this prayer Christ oure Lord teacheth vs to aske all thynges, ẏ eyther be cõmaũded vs in the ten cõmaundementes, or promysed vs in ẏ article of our Crede. Wherfore good children you ought to endeuour your selfes, not only to lerne without ẏboke this most holy prayer, taught vs by Christes owne mouthe, our great master & teacher

teacher, but also you ought to giue
dilygence to vnderstãde & iustlye
to weye euery worde of so great a
master, that when you be appoled
herein, you maye be able to make
a directe answer, and also in tyme
to come to teache your childrẽ the
true vnderstãding of this praier,
as you youre selfes be nowe in-
structed. For what greater shame
can ther be before God and man,
thã whã in our mouthes we pro-
fesse our selues to be christẽ men,
and to knowe what we ought to
beleue, and howe to lyue, and yet
to be ignorraunt what thynge we
ought to aske of God, and after
what maner we ought to aske
those thinges, whiche he of his
goodnes hath promised most lar-
gely to gyue vs.

Or els yf we knowe howe and
what to aske, yet of neglygence,

slouth or contempt of God, not to aske the same in dede in suche wise as we ought to do. Specially seynge ỹ the proper office of a Christen man is, to call vpon God in all his busynes and necessities, to gyue thankes, and euermore to honoure his mooste blessed name with mooste hye laudes and prayses. Wherfore good children for asmuche as God hath commaunded vs to resorte to hym boldelye, and to mone oure selues to him in all our troubles and aduersities, and hathe promysed that he wyll heare our praiers, delyuer vs, and graunt vs al thinges necessary for our saluatiō, let vs not refuse this honoure that we be called vnto, let vs not refuse this remedie, helpe, ayde and succoure that is freelye offered of oure most mercifull father, to all his children that wyll

call

call vpon his name. For this is a sacrifice most acceptable to God, wherwith he is moost higly honored and pleased.

Wherfore good children bothe daily and hourely accustome your selfes, euen from your tender age, to praye to your heauenly father, for all thinges necessarie. Offer vp vnto hym at youre vprisinge and downe leyinge, before youre meales and after your meate, this sacrifice of your lyppes, the oblatiõ of praise and thankes gyuing, worshippe hym at al tymes with the frankyncense of thys prayer taught vnto you by your sauiour Christ. The perfume wherof, yf it be cast into the burnynge coles of faythe and charitie, it perceth the cloudes, and is so swete and pleasant vnto God, that it vanishethe not awaye, vntyll it haue obteined

that thynge, that it was sente for. For it is writen, that the prayer of a iust man can do much with god, and the eyes of the Lord do looke vpō the righteous, and his eares be opened to heare theyr prayers.

Wherfore studye you, to be the childzen of God, and there is no doubte, but youre heauenly father wyll gyue all good thinges, which you shal desire of him, in the name of his sonne and your brother Iesus Christ, to whom be all glorye nowe and euer. Amen.

This preface must be rehersed before euery sermon of the Lordes prayer.

The fyrst sermon.

A declaration of the fyrst petition.

Nowe



Luke.xviii

NOw good childrē, to the intente you maye the better vnderstande this prayer, you shall fyrst learne thys lesson, that we wretched synners do not fyrst preuente God, and go before him, in the worke of our iustification, but it is God that layeth the fyrst foundation of our saluation, he begynneth with vs, and fyrste calleth vs, by the gospell. Fyrst he sendeth

sendeth vnto vs godly and fayth-
full ministers by whom we be bap-
tised and before we do anye good
woorke, he offereth vnto vs hys
grace, he sēdeth vnto vs preachers
and messengers of peace, whiche
declare vnto vs the glad tidinges
of the gospell, and the promises of
the fauoure of God, towardes all
them that truely repente theym of
theyr euyll lyuynge, and do moue
theym to put theyr trust in Gods
mercye for pardon of the same.
God also openeth our hertes, that
we maye lysten and gyue credit to
his holy preachers, as Christ hym
self sayeth. Ye haue not fyrste cho-
sen me, but I haue chosen you.
Nowe forasmuche as God hathe
thus called vs to the fayth, and by
fayth hath gyuen vs lyght in our
heartes, that we maye forsake all
straunge Gods, and beleue onely

in

in hun, now it is our parte, to lead our lyfe in godlynes, to desier god with hertye and feruente prayers, that it maye please hym to make perfecte, that thyng which he hath begonne in vs, to healpe & strengthen vs, that by his grace we may be able to do those thinges, whiche he hath commaunded vs, and that he wyll augment and increase our fayth in vs. For the prayer of the vnfaythful, is nothinge worthy before God, and without faithe it is vnpossible to please God. Therefore God must beginne, and cal vs by his worde, and put faith in our heartes, or elles we shoulde neuer aske nothing of him. And for this cause we be not taught in the lordes prayer to saye to God. Father graunt me to beleue, that thou art my father, but we be taught to say thus. Oure father whiche arte in hea-

heauen, halowed be thy name.
That is to saye, o Lorde God our heauenly father, before I beganne to praye, and before I knewe thy name, thou throughe thin exceding greate mercye didst sende vnto me thi preachers, by whom thou didst declare vnto me, that thou art my father for Jesus Christes sake, and thou didst open my heart that I might beleue that thou arte my father. Therfore graunt I beseech the my heauenlye father, that thy name maye be halowed. And he ỹ taketh not God to be his father, yet he maye lerne that it is so by this prayer. For Christ our Lorde knewe most certenly the wil of his heuenly father, that is to say, that he would be oure moste swete and louynge father (for els he woulde not haue taught vs this title, our father) and therfore must we again

vpõ our parties haue ſuche a loue and obedience to hym, as becom-meth the childrẽ vnto their father, & conceyue a moſt aſſured truſt in God(who is all our fathers) that we ſhall lacke nothyng neceſſarye for vs, and that nothyng ſhalbe able to hurt, as long as we haue ſo mighty and ſo louyng a father. We ſee by dayly experience, howe intierlye the fathers loueth their children, what care they take to bryng theim vp in vertue and ler-nyng and to get theim good may-ſters and gouernours, howe they labore to prouide for their liuing, and al thiges neceſſary for theim. And if perchance theyr childrẽ cõ-mitteth any faulte, for the whiche they deſerue correction yet we ſe how the fathers loue remayneth, what pitie and compaſſiõ he hath of them, howe lothe he is to beate

theim

theim, and wolde rather forgyue theim, yf it wer not for their benefite and amendment. And whē the childe falleth on his knees, and asketh forgyuenes, promysynge amendement, we see how redy and willynge the father is to forgiue. Now seyng our earthly fathers, be so louynge to their childzen, muche more God our heauenlye father wil be our most kynde and louyng father, wil nourysh kepe and defende vs, teache & instructe vs, the way to euerlastyng saluation. And yf we fall into anye erroze oz synne, yet for Chzistes sake he is wyllynge to forgyue vs, and althoughe he punysheth vs here for a tyme, yet he doethe it of fatherlye loue that he beareth towardes vs not to punyshe vs for euer, but to amend vs and to make vs to know our faultes,

and

and to bryng vs agayne into the right waye. And lyke a moſt louyng father he correcteth vs for a ſmal tyme in this worlde, leſt he ſhoulde punyſhe vs for euer in ỹ worlde to come. Of this therefore ſo louyng and ſo mightie a father we may wel reioyce, and haue an excedynge great comfort, farre paſſyng any harte to thynke, or tongue to tel. And hym agayn we ought moſte entierlye to loue and obey, ſeyng that he is our father, and hath loden vs with ſo many gyftes and benefites. With glad hartes therfore you ought to saye this prayer, which whā you ſay, you ſpeake with God the father in heauen, & he heareth you, and lyke a moſt kynde father, dothe graunt al that you aſke,

Often tymes alſo, and ernestly you muſt praye, whan you tyſe in

the morning, whan you go to the churche, whan you eate & drynke, whan you go to bed, whan you awake out of your slepe, that frō your youth you maye accustome your selfes, both gladly and oftē to praye. For by prayer we shall obteyne all thynges, that eyther Christ hathe purchased for vs, or our heuenly father hath promised to vs.

Nowe this also you must dilygently consider, that we say, O father which art in heuē, to dysserne hym from our fathers whiche be here vpon earthe. For we haue fathers here in earth, whiche be but men, and be not able to saue vs. But in heauen we haue an other maner of father, of far more might, a spiritual & an euerlastig father: whiche in al oure nedes is able to helpe vs, and finallye to

gyue

gyue vs helth & lyfe euerlasting. And as childre take of their carnal fathers flesshe and blode, and many tymes be verey lyke theim in their face and countenaunce, so take we of our heuēly father our soule and spirite, and therein we ought to resemble our heuēly father, that is to saye, we ought to beleue his worde, obey his commaūdementes, forbere those thinges that he forbyddeth, and in all thynges be conformable to hys holy wyl and worde. And than is he assuredlye oure gentle father, and we his dere children.

And than as he dwelleth in heuen, in a lyght passynge all measure, euyn so shall we dwel wyth hym in heauen for euer. These great thynges (whiche far excede the capacitie of mannes vnderstanding) our sauiour Christ doth

teache in these fewe wordes, what he teacheth vs to saye. O our father, whiche art in heauen.

Now folowe in this holy praier certen petitions, wherein be comprehended all thynges, that be either conteyned in ỹ ten Commaũdementes, or elles promised in the Crede. These petitions good childrẽ, you shall lerne with al diligence, that you may know what you shoulde aske. The thre first petitions entreate of the matters perteynynge to ỹ first table. The other .iiii. speake of thiges promised in the Crede, & belongynge to the seconde table, as herafter you shall heare.

The first petition conteyneth matters of the first and seconde commaundement. I am thy God. Thou shalt not take the name of thy Lord God in vaine. And these

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be the wordes of that petition.

Thy name be halowed.



Nume. xv.

BEfore I told you good children, ỹ we go not before god, we pray not first, that God wil be our God and our father, but god of hys inestimable mercye dothe preuent vs, dothe cal vs by hys worde, dothe cal vs vnto faithe, doth gyue vs his spirite, to know him for our father and Lorde, before we coulde thynke therof, and

seke for God. But now seing that by his word & faith he hath called vs, and by Baptisme hath grafted vs in Christ, and made vs membres of his churche, we ought not to be slouthful nor ydle, but study to go forwarde & increase in godlynes, and to praye thus. Our father, whiche art in heuen, for asmuche as thou hast gyuen vnto vs, being vnworthy, thi holy gospell, and hast chosen vs, and not we the, and seyng that thou haste sent vnto vs preachers, whiche teache vnto vs thy word, wherby we be sanctified, and instructed in the faith, (so that nowe we maye know the for God, and partelye fulfyl the first commaundemente) now fulfyl O father ỹ thou haste begonne, procede to helpe vs, that we maye fulfyl the seconde commaũdemẽt, that is, ỹ thy name mai

be

be halowed, that is to ſay, may be honored as holy. This prayer pleaſeth God, and he heareth it, & God giueth vs grace & ſtrength, that we maye halowe his name.

To halowe the name of God, is not to make it holye (whiche in it ſelfe is euer moſt holy) but to halowe his name is to take it for holy, & reuerentlye to vſe it, as a moſt holy thing, of great feare and loue to God, to beware that we ſpeake not of his name vaynely, nor without great reuerence, to confeſſe his name, to laud him, extolle him, & in all neceſſities to call vpon hym. And on the other ſyde, we do violate the halye name of God, whan we abuſe the ſame to euyll and naughty thinges, whan we ſpeake euyll of God or godlye thynges, whan we teache any falſe doctrine of God and his religion, or abuſe

the name of God to ydoltarie and errours, or whan by the name of God we be forswone.

Also whan by the name of God we curse mẽ or other creatures, or whan we speake of God & godlye thinges & make therof but scoffing & gestyng. And whan we lyue not accordynge to the worde of God, and regarde not God, but gyue euyl exãple to other, both to thinke and speake of God and godly thinges lyghtly and contemptuously, as they passed not of them.

But nowe it is an horryble hearyng good childrẽ, that we be called the churche of Christ and christen men, we be taughte that God is oure Lorde and father, and yet we be so faynte, so euyll, naughtye and vnkynde people, that we do not halow nor reuerẽtli vse his name. Therfore it is more than nede

nede to praye, and instantlye to pray for Gods helpe, that we mys=use not his name vnreuerētly, but that we maye halowe it, and most highly honour it oure selfes, and prouoke other to do the lyke whi=che we shall do, yf we preache and teache the worde of God purelye, and agree vnto the same in pure innocent lyuynge, so that no man can reprehende vs, yf we beleue Gods word and profesle thesame, in all necessities call vpon hys name, and gyue hym thankes for all his benefites,

But whan false doctrine is taughte, than the name of God is defiled, and false doctrine is hono red, and taken for the holy worde of God, which in dede is not holy, but wicked and the false inuentiō of the deuyll, the inuentour of all lyes and falsehode. And howe can

the holy name of god be more horribly abused: thā whan the deuyls lyes and false inuentions, be sette out and honoured vnder the pretence and coloure of Gods holye name, that by that meanes the people maye the sonner be deceyued.

Moreouer the name of God is not halowed, but blasphemed and dispised, whan the true woorde of god is cruellypersecuted, as Cain persecuted his brother Abell. For whan the vngodly hypocrites, do call the gospell and true doctrine of Christe, heresy and errore, than is God as it were accused of heresy, which gaue the sayde doctrine, whiche is an horrible blasphemie of Gods name.

Also whan we beleue not the worde of God, than we violate and do iniurie to ỹ name of God,

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not takynge hym to be true.

The name of God is halowed also, but lytle regarded and contemned, whan the gospel & worde of God, is not boldely professed before the worlde. For he that denyeth ỹ gospel, and doth not constantly stãde vnto it, but for feare of men doth shrynke from it, and reuoketh those thinges, which before he hath truly & godly taught he counteth not Jesus Christ the sonne of the lyuing God, nor hys holy worde and gospell, to be of that value and estimation, that he wil for their sakes, speake boldely, or suffer any thynge, before the kynges and powers of the worlde.

Also we do not halowe ỹ name of God, whan we cal God our father, and boast our selfes to be his childrẽ, and yet that thing whiche we

we profesſe, we do not parfourme by holy and godly liuing. For an vnthryfty & wicked child, is a dishonour to his father. Herof complayneth God by the Prophet Ezechiel the. xxxvi. Chapter, saying. By you my name is blaſphemed amonge people & nations.

And he alſo regardeth not the holy name of God, that doth not cal vpon God, and gyue thankes to god, as though he wer not the very true God, which hath holpen hym, and both can and wyll helpe him in all his nedes. For he that knowlegeth hymſelfe, that he is holpē of God, he of dewty muſt nedes gyue hym thankes therefore, and he ỹ truſteth to be holpē, muſt lykewyſe cal vpon hym for the ſame.

Therefore briefly to conclude, he ỹ teacheth any other thā godes

des true doctrine, that beleueth not in the name of Christe, that doth not boldely confesse ỹ worde of God, that doth not leade hys lyfe accordyng to the gospel, that doth not cal vpõ God in al necessitie, that doth not willyngly and gladly gyue thankes to God for al his benefites, he dispiseth God, and his holy name, & gyueth occasion to other, to do ỹ lyke, which of al other, is the greatest offence to God. Therefore we ought to praye, that God kepe and defende vs from this synne.

This is the meanynge & plaine vnderstandynge of this petition. The name of God is of it selfe holy, but in this petitiõ we desier, that we may also halow it, which we do, whan the worde of God is purely & sicerely taught, whã we walke and lyue accordynge to the

gospel

gospel. This graunt vs O heuē=ly father. For he that teacheth o=ther doctrine, than the pure word of God, he dyshonoreth and defy=leth the worde of God. Wherfore from this synne good Lorde de=fende vs.

Lerne these thinges dilygentlye good children, and whan you be aſked, how vnderſtande you this firſt petition: you ſhall aunſwer. The name of God of it ſelfe is holy, but here we do aſke, that it may be halowed of vs. And whā you be aſked, how is it halowed of vs: Anſwere, whan the worde of God is puerly and ſyncerelye taught, whan we leade our lyfe in this worlde holyly and godly, as it becommeth the veray true chil=dren of God. Here in this point ſuccour vs good Lorde, helpe vs O heauenly father. For he that

eyther

either teacheth or liueth, otherwise than the worde of God requireth, he dyshonoreth and polluteth the worde of God.

The generall conclusion in all sermons of the Lordes praier.

Thus you haue herde good children, the summe and mynd of this firste, seconde, thirde &c. petition, kepe this in your memorye, & cease not to make your prayers vnto the Lorde, nothyng dowting but he wil heare you, & make you holy and veray godly as the true children of God without faulte, whiche haue their father in heauen. For he hath promysed to graunt vs, what soeuer we aske in his name. And in his name we aske, when so euer we say his prayer, and vse the same forme of praier whiche he prescribed vnto vs, and commaũded vs

so

so to praye. Therefore we ought to beleue in our hartes, that God doth heare, for so muche as he is oure father. For whan we giue faithe vnto hys promyses, than surelye he heareth vs, and by our prayer we trust to obteyne that thynge which we aske and to obey and parforme such thinges as he hath commaunded, which thing God graunte vs all. Amen.

Thy kyngdome come.



Rom.viii.c
Philip.i.c.
2.Cor.v.c.

BEfore you herd in the first petytion, howe we praye in it, that God wyll graũt vs, that we may fulfyll the seconde commaundemente, that is to saye, that we take not the name of God in vaine, but that it maye be sanctified and honored by vs.

Nowe foloweth the seconde petitiõ, wherin we pray, ẏ God wil graunt vs strength to fulfyll the

thirde commaundement whyche is, reuerently, to vse and to halow ỹ sabboth day, whiche is not done, by ealynge only from all outward bodely laboures, but it is chiefly done, whan we mortifye the delyers of the flesshe, dilygentlye heare the worde of God, and obeye the same in our hartes whiche we can not do, without a special and synguler grace and fauoure of God. Therefore we haue nede, feruently to praye, euyn as Christe hath taught vs in this secõde petition.

Thy kingdome come.

That you maye vnderstande these wordes rightly & iustly, take good dilygent hede, that you may lerne, what ỹ kingdome is whiche you do aske. The kyngedome of God (as saynt Paule saieth Rom. xiiii.) is iustice, peace and ioye, in the holy gost. And although these wor-

wordes paraduenture seme vnto you harde and darke, yet you shal vnderstande theym, yf you take good hede. You knowe that Emperours & kinges in this worlde, haue their realmes & kyngdomes, and those people that be within their landes and dominions, and dewly obey their lawes and commaundemētes, those be their true and faithfull subiectes of their realmes. And euery king geueth commaundementes vnto his subiectes, & gouerneth theim in suche wyse, that they do not, euery man what he lyst hym selfe, but what it pleaseth his prince to cōmaunde hym.

Euen so almighty God hath here in earth in his church an heuenly kyngdō. And this kyngdō (which Christ in his gospell so often calleth the kyngdome of heauen) be-

gynneth among his faithful peo-
ple, in this worlde. And al that
truly beleue, & kepe his commaũ-
dementes, parteyne vnto thys
kyngdom. And whan God by his
gospel, begynneth to cal vs vnto
this kyngdom, than the kyngdom
of God commeth vnto vs, and
begynneth in vs. For God begin-
neth, and in dede is the kyng and
Lorde of theim that be godly, he
gouerneth and ruleth theim, so
that they worke not after ỹ lustes
and desiers of their owne flesche,
but as the Lord God (who is their
kyng) teacheth and commaũdeth
theim by his worde.

And kynges and great men in
this worlde, rule and gouerne by
force, by sore threatenynges and
greuous paynes, and constrayne
their subiectes to obedyence (and
so they ought to do, for it is the or-

di-

dinance of God) but God doeth not order his affaires so, i this forsaid kingdom of heuen, but ruleth his subiectes lyke a gentle father, by the worde of his gospel, and by the holy gost, & that after this sort.

God causeth his ghospel to be preached vnto vs, howe Christe for our sakes suffered death, was buried and rose againe, as before you herd in ỹ Crede. Moreouer he openeth oure hertes, & gyueth vs faith, to beleue his gospel. And to them ỹ beleue his gospel he giueth the holy gost, which doth gouerne vs, and leade vs vnto all trueth.

For fyrste by faythe we be iustified before God (for fayth maketh vs partakers of ỹ iustice of christ, and planteth vs in Christ) and he that by true faithe, do receyue the promyse of grace to him God gyueth the holye ghoste, by whome

charitie is spred abrode in our hertes, whiche perfourmethe all the commaundementes. Therfore he that beleueth in Christ, and truely beleueth ỹ gospel, he is iust & holy before God, by ỹ iustice of Christ, whiche is imputed & gyuē vnto hī as Paule saith. Ro. iii. we thinke ỹ mā is iustified by faith wout wor kes. He is also iust before ỹ world, because of ỹ loue & charitie, which the holy gost worketh in his herte.

Roma. iii.

Secondly, faith worketh peace and quietnes in oure heartes and consciētes. For by faith we be certified that our synnes be forgiuen. Therfore saythe sayncte Paule to the Romanes. Beyng iustified, we haue peace and quyetnesse wyth God, by our Lorde Jesus Christ.

Rom. iiii.

Thirdely, this peace bringeth vnto vs a great and synguler ioy in our hertes and consciences, and

maketh

maketh vs, for this excedyng be=
nefite of gods mercy and grace to=
warde vs, feruentely to loue him,
gladly to laude and praise him, to
honoure his name and to profesſe
the ſame before all the worlde, e=
uermore to gyue vnto hym moſte
harti thankes, and to be ſwift and
redye to do all thinges that maye
pleaſe God, and to eſchewe thoſe
thynges that may dyſpleaſe hym.

Thys good children is the layd
kyngdome of God, wham by the
goſpell and the holy ghoſte, God
raygneth in oure hartes, whan he
worketh in vs our Juſtification,
that we hauynge peace of conſci=
ence may haue ioye and comforte
in the holy goſt, of the abundance
and plentifulnes of grace and the
benefytes of Chriſte. And this is
that thinge, whiche ſayncte Paule
ſpeaketh of to ỳ Romaynes. The Rom.xiiii.

kyngdome of God is iustice, peãce and ioy, in the holy goste.

Nowe as an earthly kyng doeth gouerne his subiectes by hys lawes and commaundementes, and by his mighte and power, so doeth God rule and gouerne his church and true faithfull people (whiche although they be here in earth, yet they be of his heuenly kyngdome) suche I saye he gouerneth by the holy worde of his gospell, and the power of the holy ghost (whom he powreth plentifully vpon al them that beleue the gospel) and by that comfortable worde of the ghospell he gentilly entiseth and drawethe vs vnto him, that we should gladly of our owne free will obey him. For God loueth not seruyce constrayned by force, suche as slaues and bonde menne do, more for the feare then loue, but he wold haue

his

his people to serue him willyngly of hearte and loue, as Dauid saidPsal.cx. in the.cx.Psalme.

And this is the forsayde kyngdome of God, whan he dothe in suche wyse raigne in vs and gouerne vs, that we do not wourke after our owne wylles, but in body and minde do ceasse & rest from our owne euyl worckes, and shrewed wylles, and folowe the worckyng of God and the holye goste in vs. And this is to sanctifye the sabbot daye (that is to say, to kepe an holy rest) whan we honor God with true honour, whan we heare dilygently the worde of God, whē we yelde our selfes clerly to God, that his holy spirite maye worke in vs, holy, godly & heuenly worckes, ỹ is to say, iustice, peace, comfort & other worckes of ỹ holy gost.

Therfore he that praieth thus.

Thy kingdome come, he prayeth, nothynge elles, but that God wil gyue vs grace, that we maye rest from our own proper willes, that we do not those thynges that delyte the body, and please oure appetites, but that we maye suffre God, by his holy worde & spirite, to worke in vs holy workes, that so the thirde cõmaundement maye be fulfilled. Remembre that thou sanctifye the sabboth daye. For so doth Esaye declare this commaũdement, saying. If thou worke not after thine own wyl, in my holy day, than thou shalt be called a pleasant rest, to sanctifye and honoure the Lorde, yf thou honoure him so, that thou worke not after thyne owne wayes, nor fynde the meanes to folowe thyne own wil, nor speake thyne owne pleasure, than shalt thou haue pleasure in

Esa. lviii.

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the Lorde. For all these thynges therfore good children, ought you to praye to God, that hys kyngdome maye come, that he wil here in earth begynne his kyngdome in vs, that we maye obey him in suche wyse as you haue herde.

Nowe the kyngdome of God commeth vnto vs two maner of wayes, first by his worde & faithe, whan the gospell is preached vnto vs, that our Lorde Jesus Christ, delyuered vs frō synne, death and hel, by crosse, death & resurrection. For by the preaching of his word we do lerne to put oure truste in God and to loue God. And this knowlege and faith in Christe, increaseth from tyme to tyme, not only in theim that haue but newlye begonne to beleue, but they also whiche many yeares haue professed Christe, do prokyt in the same faith

faith more and more. For their faith and loue towardes God, by the dayly preachyng of the gospel is confirmed & made more strong. Secondly, the kyngdome of God shall come to vs at the laste daye whan the euerlastynge glorye and kyngdome of God shalbe reuealed, whan at the laste daye we shalbe rayled from death to lyfe, and be receyued into the kyngdome of heauen, where we shalbe made perfytely iuste, holy and safe for euer, whiche thynge so long as we be here in this worlde, is hyde from vs, and appereth not clerlye vnto vs, but at that last daye shal appere to all men, that excedynge ioye, which no tonge is able to expresse. As saith saint John in hys
1. John. iii Canonical epistle. Yet it appereth not, what we shalbe, but we know that whan it shall appere, we shalbe

be lyke vnto hym, and we shall see hym, euen as he is.

All these thynges oure Lorde God causeth to be preached in the hole worlde, of his mere goodnes and most abundãt mercie, not for our workes or merites, but before we desiered him. But although it be preached through ỹ world, yet it should not auayle vs, if we beleued not, that is to say, if he came not into oure hartes, yf the kyngdome of God wer not within vs. Therefore must we with all dilygence praye, that God not onely may make this to be preched, but also ỹ he wil gyue faith, not onely to other, but also to our selfes.

And shortly, this is the summe of this petition, that God by his syncere preachers, wil sende his worde and gospel of Christ, and by his holy spirite bringe vs to

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the faith, and obedience to God, and daily to encreace the same. And than vtterly to abolysshe and take awaye from vs, the rest of the worlde, whiche is wicked and disobediēt, withal their sinne and wickednes, and to receiue vs in to his eternall kyngdome and glorye.

This is the meanyng & plaine vnderstanding of this secōde petition. The kyngdome of god cōmeth of it selfe, wout our prayer, but here we pray, that it may com to vs. Whiche commeth to passe, whan the heauenly father gyueth vs his spirite, to beleue his holy word, to lyue wel and godly, here in his churche for a tyme and after in heauen for euer.

The thirde petition.

Thy

Thy wil be done in earth as it is in heauen.

Mat.xxvi.
Mar.xiiii.
Luke. xxii.
John.vi.
and.xviii.



WE haue herde how in the former pety-cions, we require of our Lord God, to gyue vs al thinges that perteyne to his glorye, and to the kyngdom of heauen, whereof he hath gyuen vs commaundemente in the three preceptes, written in the first table

Nowe

Nowe foloweth the thirde petici-
on, wherin we praye God to graũt
vs, that we maye fulfyll the other
seuen commaũdementes also, the
whiche intreat of matters concer-
nyng this worldly kingdome and
transitorye lyke, that is to saye, to
honoure our parentes and gouer-
nours, to kyl no man, to committe
none adulterye, to absteyne from
theefte and lyinge, and to behaue
our selfes in all thinges obedyent-
lye, honestlye, peaceably and god-
ly. And these be the wordes of this
petitiõ. Thy wil be don in erth, as
it is in heauen. And to the intent,
that you maye the better vnder-
stande this petition, you shall
knowe, that there be two maner of
kingdomes. The first is the king-
dome of God or of heauen, wher-
of we spake in the second petition.
The other is an earthly or wordl-
ly

ly kyngdome, of the whiche you shall nowe heare. Nowe our Lord God, is the chiefe ruler and gouernoure, in bothe these kyngdomes. In the kyngdome of heauen he doth so raygne, that he begynneth in vs here in this worlde, the kingdome of euerlastyng lyfe and saluation. And the worldlye kingedomes he doeth so gouerne, that here he gyueth vs peace and quietnes that we may heare and learne the kyngdome of God, and so atteyne the kyngdom of heuen. And God hath ordeined in this erthlye kyngdome, commen officers and rulers vnder him, whiche he hath appoynted for thys purpose, that they shoulde in his name gouerne the commen people, and laboure with all dyligence that peace and quietnes maye be mayntayned in the same. And he hath gyuen them

the authoritie of the swoꝛde, that they shoulde not onely therewyth defende the godlye, but also punishe malefactours, and bꝛeakers of the commen peace and quietnes, as traytours, rebellions, mãquellers, adulterers, theues, and false wytnesse bearers, and all wꝛonge doers to other men, accoꝛdynge to the sayinge of sayncte Paule in the .xiii. chapiter to the Romayns. Let euery soule (saieth he) submit himself vnto the higher powers. Foꝛ there is no power, but that commeth of God. And the powers that be, are oꝛdeyned of God. Whosoeuer therfoꝛe resisteth the superiour powers, resisteth the oꝛdinaunce of God. And they that resist, do purchase to theselues damnation. Foꝛ the rulers are not fearefull to theym that do good, but to theym that do euell.

wylte

wylte thou be without feare of the powers? do well then, and so shalte thou be praised of the same. For he is the minister of God for thy wealth. But yf thou do euell, then feare, for he beareth not the swoorde in vayne. For he is ỹ minister of God, to punishe him that doeth euell. Wherefore you muste nedes obey, not onely for feare of punyshement, but also for verave conscience. By these woordes you may well perceyue good children, that it is Gods will and pleasure, that we shoulde leade here in this woorlde an honest and quyet lyfe, and that they whiche be sedytyous and full of trouble and vnquietnes in the commen wealthe, shoulde be punyshed. And vpon these considerations he hath gyuē vs these commaundementes. Honour thy father and mother. Thou

shalt not kyll . Thou shalt not commytte adulterye. Thou shalte not steale. Thou shalte beare no false witnesse against thy neyghboure. Thou shalt not desier anye thynge that is thy neyghbours. And God hath commaunded the gouerners of commen welthes, to punyshe suche as do not obey these commaundementes , and he himselfe wyll punyshe theym also, wherefore lette suche as be disobedient, loke for punyshment, not onely of the gouerners here in the sight of the worlde, but also of God hymselfe. And the gouernours, whiche accordyng to gods commaundement, do correcte and punyshe offenders, they do wourshyppe God highly, and do to him a pleasaunt and acceptable sacrifice. And God hathe ordeyned the higher powers, and quietnes to be

in commen welthes, that thereby we might heare and learne the gos pell more easely and quietly. For where as warre and sedycion is, there is not the place to preach the worde of god with fruyt & profit. For the whiche cause saynt Paul, wrytynge to Tymothye, sayeth on this wyse: I charge you, that prayers and supplications be made for all men, for kinges, and for al that are in authoritie, that we may lyue a quiet and a peaseable lyfe, with all godlynesse and honestye. For this is good and accepted in the syght of God our sauiour, whiche wylleth all men to be saued, and to come to the knowlege of the truth. Nowe therefore forasmuche as we know, by Goddes holy commaundementes, what his wyll is, it is our part to confirme our willes to his wyll, and to desier him, to giue

vs his grace and ayde, to accomplyshe his most holy wyll, saying as Christ hath taught vs. Thy wyll be donne in earthe, as it is in heauen. And because the wyl of God, (wherby he requireth here in earth obedience to lawes and gouernours) is expressed very plainly in the seuen latter commaundementes before rehersed, therefore whensoeuer you wyll make thys prayer to God, and saye. Thy wil good Lorde be done in earth, as it is in heauen, you must before, call to your remembraunce, these seuen commaundementes, with their exposition vnto you hertofore declared. For in this shorte request, you comprise almuche, as yf you shuld praye on this fashion.

O God oure mooste mercyfull father in heauen, gyue vs thy grace and healpe, that we maye

obey

obey our parentes and commen officers, and honour them with all our hertes, keape vs frome manslaughter, from enuye, hatred, malice, anger, desyre of reuengynge, and all euell myndes towarde our neyghbours.

Graunt that we may hartely loue oure neyghbours, and do theim good, both in wordes and deades Graunte vs to lyue purelye and chastely, to auoyde all occations of offence, to prouoke no bodye to vncleane lyuynge, but ꝑ we maye studye to saue euery mans & womans chastitie and honestye.

Graunt, that neyther by theft, gyle or anye craftye meanes we take bybe or keape awaye anye mans goods from him, but rather that we maye helpe theim to saue and kepe their riches, and yf any of thē be in pouertie that we maye

be wyllyng to releaue them wyth our almes and charitie. Graunte that we hurte no man wyth false witnes bearing or lying, but that we maye bothe iudge and speake all goodnes of our neyghboure. Kepe vs from all euell lustes and desyres, that we couet not oure neyghbors goodes, nor hauke or hunt after any thinge that is hys. For all these be the commaundementes of thy holy & godlye wyll, wherto thou hast commaũded vs to be obedyente.

And marke well these wordes I praye you (good childzen) that we do not onely praye God, that hys wyll maye be donne, but also we desyer, ỹ it maye be fulfylled here of men in erth, euen as it is of the angels in heauen. Nowe the angels in heauen fulfyll Gods wyll most perfectlye, bothe with moost fer-

feruent loue and moste perfyte o=
bedience. And there is not in anye
of the heauenly spirites any euell
desier, to do any thynge contrarye
to gods wyll, but they be whollye
inflamed with moste perfecte loue
towarde God. Euen so oughte we
also to be that dwell here in earth.
But the wekenes and euylnes of
mans hart is so greate that we be
not able to perfourme the same.

For oftentymes we obey Gods
wyll nothyng at all, but gyue our
selues wholly to the lustes of our
flesche, oftentimes we do that God
requyreth of vs grudgyngly,
coldly & as it were halfe agaynste
our willes. This is a great feble=
nes, or rather an horrible sykenes,
lepry, corruption and pestylente
contagion of originall synne, by
meanes wherof they that be most
holy here in earthe, be not perfect=

tely iust and rightuous, but euer they want many thinges, that belong to their perfection. We must therefore continually praye God, to gyue vs his grace & helpe, that we may fulfyll his holy wyll, and be made as iust and obediente, as the angels whiche be in heauen.
Furthermore (good children) you shall note that when we saye, thy wyll be donne, we do not onelye praye for our selues, but for other also, that bothe we & they maye do the holy wyl of God. And whē any man goeth about to do anye vngodly thinge, whiche is agaynste gods wyll, then we praye in this petition that God wyll let his naughty purpose, that gods wyl onely maye be donne. This praier also is against the deuyl and thys most corrupte worlde, that neither the deuels will, neither the wyll of

the

the wicked worlde maye be done. For when we heare the gospell preached vnto vs, and gyue credyte to it, and frame our lyues and conuersation after the same, then Satan rageth and is sore greued and vexed, than he calleth all hys wittes vnto him, & setteth all hys studye & craftye, to styrre vp false and braynelyke doctors, to sowe the cockell of herelye and errone-ous opinions, wher the good sede of gods word was first sowē. Thē he is busye to rayse vp persecuti-ons, seditiōs, insurrections, cōmo-tyons, warre and blasphemies, whereby ye maye let the worde of God to haue his course, and trou-ble the kingdome of Christe. And Satan is not alone, whē he fyghteth against Christ and his kyng-dome, but he hath on his syde this false and deceyuable worlde, and

also

also oure owne flesshe, whyche do not cease to intyce and moue vs agaynst gods most holy wil. But when we say in the lordes prayer, thy wyll be donne, then we do not only pray, that both we and other maye kepe gods commaundemē-tes, but we praye also, that the moste naughty wyll of the Deuel and the corrupte worlde maye be broken, and only the wyll of God maye be fulfilled, that in commen welthes maye be peace and quiet-nes, the gospell frely & fruitefully preached, and that we may lede in this world holy and godly lyues. And forasmuche as Christe oure Lord, hath cammaunded vs thus to praye, and hath promysed, that whatsoeuer we aske the father in his name, he wyl gyue it vnto vs, we ought stedfastly to beleue, and nothyng doubte, but that he wyll

staye

staye all the craftye imaginations and compassynges, of the worlde and the deuel, and defende vs agaynst all persecutions, that we maye kepe and lerne his worde in peace and quietnes.

Wherefore our dewtie is, stedfastly to cleue to the gospell, dylygently to studye and learne the worde of God, and constantly wout feare to confesse and abyde by the same. For Christ himself saith. Math. x. Luke. xii. He that confesseth me before men, I wyll also confesse and acknowlege him before my father in heauen. But he that denyeth me before men, I wyll denye hym before my father in heauen. Also good childrē you shal dilygently learne this lesson (whiche I praye you to pynt wel in your memories) that in this peticion we yelde oure selues wholly to God, to be ordered after

after his wyll and pleasure, and willynglye to beare, what soeuer crosse or trouble, he shal lay vpon our sholders. For we praye ỹ hys wil maye be done, than we forsake our awne wyl, and make a whole resignation thereof into Gods hãdes, that it may not take effecte, whiche of it selfe desier nothynge but helth of body, riches, honors, rest, and quietnes, where as gods wyll is contrarye that oftentymes we shoulde be tryed in oure faithe by aduersyties, and beare oure crosse, as our Lorde and mayster Christ was crowned with thornes and nayled on the crosse for oure
Rom. viii. sakes. This saincte Paule witnesseth, writyng these wordes, whom God hathe chosẽ before the beginnyng of the worlde, them also hath he ordeyned, to be lyke the image of his sonne. And our sauioure Christ

Christe himselfe sayeth. He that taketh not his crosse, & foloweth me is not worthye to be my dys- Luke. xiv.
ciple.

And this is not a token of gods angre, when he sendeth vs affly- ction or aduersitie, but rather a signe of his loue toward vs. For he chastiseth euery childe whome he loueth, as the wyse man Sa- lomon witnesseth. And they that Pron. xiii.
fele not his rodde, be not his true childzen, but rather bastardes as sainte Paule writeth in the epistle to the Hebrues. Wherefore good Hebr. xii.
childzen larne patience, that you may gladly suffer aduersitie (For correction is a teachyng) and whē God shall trye your faith with sycknes, pouertie persecution, or any other kynde of aduersitie, re- toyce and be glad. For these be e- uident tokens, of gods fatherly

loue

loue towarde you, and that he will kepe you cleane from synne and corruption of this worlde, and bryngle your wyll, that you maye learne to knowe gods holy wyll, whiche is a wonderful wisdome.

And therefore sayncte Paule so many tymes repeteth in his epystles, these wordes, that is to say, that you maye knowe the wyll of God. For this knowledge is a most high and heauēly wysedome and obedyence, most lyke to the obedience and holines of thangels in heauen. And you be bounde to obey God, in sufferyng his rodde and crosse. For God in out baptysme hath made this couenaunt with vs, that we must dye and be buryed with Christe, & be grafted in his passion and death, if we wil ryse againe and be glorified with him in the kyngdome of heauen,

wher-

whereunto he is rysen and assen-ded. Wherefore good childzen, marke wel these lessons, that you maye learne pacience in all afflic-tions andaduersities, whether you suffre sycknes, pouertie, repzoches oz persecution foz the gospel. And what soeuer kynde of aduersitie troubleth you, perswade your sel-ues, foz a suertye, that it is Gods wil, that you should suffer and be tryed. And therfoze Christ sayeth. One heare shal not fal from your headde, without the wyll of your father whiche is in heauen. Luke.xxi.

Therfoze yf perchaunce at any tyme you shalbe moued to impa-cience, in your trouble and aduer-sitie, then with all your hertes call vpon God foz his ayde and suc-cour, desyze hym to sende you the gyfte of pacience, and saye. Thy wyll good Lozde be done, and not

ours: For so oure sauyour Christ hath not onely taught vs to pray, but he himselfe also dyd vse the lyke prayer, not longe before he suffered his passion. And this is the playne meaning of this thirde petition, concernyng ỹ fulfyllyng of Gods wyll. Nowe I pray you good children, applye your willes and mindes to learne ỹ same, that whē you be demaunded, how vnderstād you ỹ thirde petition: you may answer after this maner. Although Gods holy wyll be done wout our praier, yet we pray that it maye be done in vs, and fulfylled among vs here in earth.

Which is done, whan God dooth ouerthrow and destroy the wicked counsels of the deuell, of worldlye people, and of oure owne flesshe (whiche do all that lyeth in theim, to let and hynder the kyngdome

of

of God, and the halowynge of his name) and doeth kepe vs in the true knowledge of his worde, in the lyuely faithe of Christ, in hys loue and obedyence of hys commaundementes. For this is the holye and perfecte wyll of God, whiche God graunte vs to keape nowe and euer. Amen.



John.vi.a
Mat.iiii.b
and.xv.d.
Mar.vi.d
viii.a.b.c.
Luke.ix.b

Gyue vs this daye our dayly breade.

YE haue herd, how in the former petitions we desyer of God, to gyue vs al thinges that belong to the fulfyllynge of hys holy commaundementes, that we maye leade a godly lyfe, aswell towardes God, as also towarde oure neighbours. Wherby we be euidently taught, that we be not able to fulfyll the lawe and commaundementes of God, without the grace of Christe and Goddes healpe. Nowe foloweth the other four peticions, in the whiche we praye God, that he wyll vouche safe to gyue vs all those thinges, whiche be promysed vnto vs in the gospell, and whiche our Crede teacheth vs to loke for. And first in this fourth petition, we sue to God, to graunte vs all

those

those thinges, which we be taught to beleue in the first parte of oure Crede concernyng our creation. For when we saye. Gyue vs thys daye oure daylye breade, we praye to God, that as through his great mercye and goodnesse, he dydde create vs, so he wil lykewyse nourysshe and feade vs. Wherefore good children, yf you wyll vnderstande this petition, you must call to your remembraunce, those lessons which wer taught you in the first article of oure beleke, intreatyng of the creation. For seynge that God hathe made heauen and earth, he is lorde and mayster of al creatures in heauen or erthe, and all be vnder his wil and pleasure. And forasmuche as he made them all for vs he hath appointed them all to serue vs, and to healpe and releue our necessities. Wherefore

let vs not be carefull for meate or drincke or other thinges necessary for oure lyuynge. But lette vs put oure confidence in God oure father, whiche hath made vs, and giuen vs our lifes, and we may be sure, that he wyll also sende vs all thinges necessarie for the preseruation and maintenaũce of the same. For seyng that he made al creatures of nothing, it muste nedes be, that all creatures muste obey hys wil and commaundemente. And in case ther were not in the worlde, creatures sufficient to nourish vs, yet we shoulde not mistruste hym, for he is able to make newe creatures, to gyue vs all thinges necessarie. And to the intent, that no man shoulde truste in hymselfe, thynkynge that by his owne wysdome or laboure he is able to get all thynges necessarye to the maintenance

tenaunce of his lyke, Chriſte hathe taught vs, to aſke theſe thynges of oure heauenlye father, whiche onely is able to preſerue and feade vs. Of him therefore oughte we hertely to aſke the ſame, ſaying. Gyue vs this daye oure daylye breade. For this thinge tendeth to the glorie of god, and ſyngulerly pleaſethe him, whan we aſke of hym al thynges neceſſarie for vs. And for this cauſe God hath commaunded vs to praye contynually wythout ceaſynge.

And our ſauyour Chriſt hath promyſed vs, that he wyl gyue vs all thynges, whiche we ſhall aſke in his name. And it is euident by the wordes of this petition, that we ought oftentymes to praye. For Chriſt hath not taught vs to aſke our ſuſtinaunce for fyfthy or thre ſcore yeare, nor yet for one

Lu.xviii. Iohn.xvi.

yeare, no nor for one moneth or weake, but he hath wylled vs to aske our dayly breade. And he saieth. Be not carefull for to morowe, for to morow bryngeth care enough of it selfe.

Now yf we shal not be careful for to morow, but onely require of God sustinance necessarye for the present daye, it is manyfest hereby, that it is gods wyll, that we shoulde aske agayne of him to morow. For we shal haue asmuch nede of meate and drynke to morowe, as we haue this present daye, & yet we praye not for to morowes fode but for this dayes sustinance onli. Wherefore good childzen accustome youre selfes frome youre tender age, to pray gladly and often, for that pleaseth God, and he is veray redy, to giue you al thinges that you nede, so that we giue

him his due honoure, and aske of hym as our dutie is. But specyally they that be godly, muste vse to praye, whan they go to bedde, whan they ryse, whan they go to the churche, or syt doune at the table. For these times are chiefly appoynted to prayer, as scripture doth witnesse in many places.

And forasmuch as we be not able to get our dayly breade, by oure owne wit, labour and dylygence, except God giue it vs, let vs therfore before all thynges seke his kyngdome and studye to please him, that he may gyue vs al thinges necessarye for vs.

And although many men in this worlde, get their lyuyng and ryches by crafte and deceipte, yet let vs absteyne from such vnlawful meanes. For they do rather bryng pouertye to a man, then ryches.

thes. And although bybers, extorcyoners, vsurers, and craftye deceauers of their neighbours, do prosper for a while in this worlde, yet they seldome establyshe theyr thynges. For it is written, that scasely the thyrde heyre shal enioy goods yll gotten. And God doth only wynke at theim, suffryng thē to flozyshe for a tyme, that afterwarde he maye ỹ mozc greuously punyshe, and sodenly destroy thē. And when we desyer God to gyue vs our dayly breade, thynke not (Good childzen) that our heuenly father wyl gyue vs only a mozsell of bread, and nothyng besyde, but vnder the name of breade be all thinges conteyned, whiche be necessarie to the maintenance of our lyfe, as meate, dryncke, apparell, house, landes, cattell, and monye, accozdyng to the saying of sainct

Paule

Paule. God gyueth all thynge to our vse richely and aboundantly. But Christe teacheth vs in this petition, to aske only for our dayly breade, for this entent, that we shoulde be content with suche a meane, as oure dayly vse and necessitie doth require, and that we should not by ouermuche eatyng, and drynkynge, wastfully spende those thynges, wher vi poore people myght be relyued. For sayncte Paul doth commaunde vs to laboure and worke, that we maye eate our awne breade, & also gyue to the that haue nede. The which commaundement we shall easely kepe, yf we wyll be contente with a meane dyet, and kepe a measure in our apparell. But they that delyght in superfluitie of gorgyous apparel and deynty fare, & make pleasure the ende of their eatynge

and

and drynkyng and not necessitie, they be not wont to gyue muche to the poore, but commenly suche do deceaue the nedye, bybe and pyle from thē, and oftentymes by plaine robberies & force do steale other mens goods, that they maye haue wherwith to mainteyne their charges and sumptuous expēses. As we see by daily experience, that couetous persons and the ryche men of this worlde, that be gyuen to ryot & superfluitye, vse to gyue lytle or nothyng at all to ỹ poore. Furthermore in this petition we do not only desier our bodily fode and sustinance, but also all thyng necessarye to the same, wherby we maye vse and inioy suche as God hath sent vs, that is to saye, we praye for seasonable wether and holsomenes of the ayer, for helthe of bodye, for peace and quyetnes

of

of the commen welthe, for trustye and faithful seruantes, and suche lyke. For except God sende a faire and seasenable wether all the fruites and corne growyng vpon the earth are lyke to perysshe, and so all our labour in plowyng, sowyng and plantyng shall be bestowed in vaine. Also he ỹ hath not his helth, he can haue no pleasure in his riches, or greatly ioy in his meat or drinke, be it neuer so deinty. Furthermore in warre time, all thoughe God sende vs great plẽtye of corne and wyne, yet all is destroyed of oure ennemyes, so muche that we maye scante truste our frendes from spoilyng of vs. For than all is full of robbynge, burnynge, beatyng, kyllynge and wastyng with fire & sworde. And yf we haue any thinge lefte vs in the tyme of warre, yet we can not

quyetly haue ꝯ vse of it, for feare, care and trouble of the warres.

And yf it be a tyme of peace, yet yf thou haue an enemye within the walles of thyne awne house, that is to saye, yf thou haue an vnkynde or vnfaythful wyfe, vnthryfty children, vntrusty and neglygente seruauntes, then by them, thy lyuynge is wasted and cõsumed. For al these do defraude the of thy dayly breade, and by ꝯ occasion of thy greate losse and hynderance. The principal cause of all these aduersities is the deuel. For he is so mortal an enemie to mankynde, that he is desyrous not onli to destroy our souls with false doctrine and erroneous opinions, but also throughe tempestes, infection of the ayer, dyuerse kyndes of sykenesses by famyne, batteyl, by the malyce and

false

kalleshed of oure owne householde and of our neyghbours, he wolde kayne cõsume our lyke, helth, house and goods, & clerely destroy them

And this wicked spirite woulde ouerthrowe, in a momente of an houre whole realmes & commen welthes, yf God dyd not let hym. Wherefore we must ernestly pray to God that he wil staye this wycked spirite, and gyue vs our daily bread, that he wil preserue vs frõ all sycknes, that hauynge helthe of our bodyes, we may vse & inioy our substance. And that also he wil sende vs godly and dilygente rulers, to defende vs from our enemyes, and to prouide, that nether our goodes be stollen from vs by thefes or robbers, neyther lost or conuayed from vs, thorowe the vntrustynes or falsenes of oure householde seruauntes. Furthermore

more you shall note good childre, that our Lorde Jesus Christ hath not taught vs to saye, father gyue me my dayly breade, but gyue vs oure dailye breade, and lykewyse in all the petitions that folowe, no man prayeth in the synguler noumber for himselfe alone, but in the plurel noumber aswel for other as for himselfe. By ỹ whiche lesson we be admonyshed of the brotherly charitie, whiche one of vs shoulde beare towardes an other. For we be all offenders, and from our birth the childzen of yre. Neuertheles God so loued vs, that he gaue his only sonne Jesus Christ to suffer deathe for vs, to obteyne for vs remyssion of oure synnes, to reconcile vs to him, & to make vs his childzen. Therefore nowe is God our father, & Christe oure brother, and we be goddes chil=

dren and heyres, and coinheritors with Christ, and amonge our selues we be brethren, and all brethre to Christ. And therefore we ought to ioyne altogyther in one prayer, and to be glad one to healpe another, bothe in worde and dede, to the vttermost of our powet. Furthermore this is a great comforte for vs, to know that all the church and congregation of Christ, doeth praye for vs, and that all the treasurs of Gods riches, that is to say Christ himselfe, the kyngdome of heauen, the holy gospell, the sacramentes, and the prayers of al godly men, be common to vs all. For whan soeuer anye Godly man requireth any good thynge of God, he also requireth the same for vs alone, for no man oughte to praye for him selfe. And this is a greate consolation for all Christian peo-

ple. For the scripture sayeth, that the prayer of one iust man may do muche wyth God. And therfore whan manye iust and godlye men do make their supplications vnto God, with one accorde, we may be sure that their prayers are herde.

And thys is the playne sense and exposition of this fourth petition. Now (good children) I pray you diligently to remember these thynges, that when you be asked thys question, howe vnderstande you the fourth petition? you may answere, God doeth sufficientlye prouide for vs meate and lyuyng with out our desire, neuertheless we desyre him, to graunt vs, that we maye knowe that we haue all thynges at his handes, and that we may gyue to him due thankes for the same. And yf further anye man wyll aske you, what is mente

by

by thys worde, our dayly breade: aunswere, that by dayly breade is vnderstande all thynges necessarie for oure lyuynge, as meate, drynke, clothe, house, lande, cattel, monye, housholde stuffe, a good wyfe, obedyente chyldren, trustye seruaũtes, good gouerners, a wel ordered commen wealth, commen peace and tranquilitie, seasenable wether, holsome ayer, health of body, constant frendes, honest neighboures, and suche lyke thynges, whereby we maye leade in this worlde a Godly and quiet lyfe.

(:)

¶ And forgyue vs oure trespaces/as we forgyue them/that trespace agaynst vs.



mat. xviii. d. c. & vi. b. Mar. xi. c Lu. xvii. a

YOu haue hearde howe we delyver of God oure father, that for asmuche as he is the onelye and true maker of heauen and earth, he wyll vouchsafe to preserue and nourysche vs his children, and that we ought to trust for this thing, of no creature but of God only, as you haue lerned in the firste article of oure Crede, which intreateth of the cre-

ation,

atiõ. Now foloweth the fifth petitiõ, in ỹ whiche we delyer God, to giue vs al thole thiges, ỹ we haue lerned in the leconde parte of oure Crede, whiche ſpeaketh of our redemption, and teacheth vs, howe by the paſſion, death and reſurrection of our Lorde Jeſus Chriſte, we be delyuered from ſynne, death and hel, that with ioye and myrthe we maye loke for that daye, in the which he ſhal iudge both ỹ quicke and the dead. The wordes of this petition be theſe. Forgyue vs our treſpaces as we forgyue theym that treſpace agaynſte vs.

To the intent good childrẽ that you maye the better vnderſtande this petition, you ſhal call to your remembraunce that leſſon, whiche you lerned a lytle before, that is to ſaye, that Chriſt hath promyſed, that he wyll gyue vs all thinges,

whiche we aske in faithe and true beleke. Nowe true faith is grounded vpon the promyse of god, and it is not buylded, but vpon the foũdacion of his word. Wherfore yf we wyll aske any thing in true beleke, we must aske as the worde of God teacheth vs, and we muste take suer holde of Gods promise, declared in the scripture. For it is not faithe, to beleue oure owne phantasies or dreames, of the whiche God hath nothynge spoken or taught. As yf a man would beleue that by Goddes healpe he shoulde not be drouned, although he leapte into the sea, this were no faith, but a tẽptaciõ of god, a very heynous sinne, commyng dowtles of the deuel, who on this wise tẽpted our master Christ, when he set him vpon the pinnacle of the temple in the holy cytie, and said vnto

Mat. iiii.

him

him. If thou be the ſonne of God, caſt thy ſelfe downe. But Chriſte refuſed ſo to do, & anſwered thus. Yt is wꝛitten. Thou ſhalte not teempte thy Lꝛde God. Nowe there is not in the whole ſcripture anye one pꝛomyſe, that God wyll helpe me, yf I do any ſuche acte, but yf we do ſuche thynges as God hathe commaunded vs, he hathe made vs manye pꝛomyſes, that he wyll ayde and ſuccour vs, in al our neceſſities and troubles. By the whiche pꝛomyſes, he hath declared his fatherly loue towardes vs, intendyng therby to ſtirre and pꝛouoke vs, to runne vnto him in all oute cares and nedes. Wherefoꝛe it is our bounden dutye, to cal vpon his naine in al out neceſſities, to truſt vpon hys pꝛomyſes, to put him as it were in remembꝛaunce of them, and erneſtly Deut.vi.

to delier hym to perfourme ẏ same. But amonge al other promyses, this promyse is specially to be remembred where Christ promyseth thus. Yf ye will forgyue men their trespaces, my heauenly father also wyll forgyue you, youre trespaces. But yf you wyl not forgyue men their trespaces, thē wyl not my heuēly father forgiue you. In the whiche promyse, Christe dothe not onely offer vnto vs remission of our synnes, and suche thynges as apperteyne to euerlastyng lyfe, but also he promiseth vs hereby peace and quietnes in this transitorye lyfe, with concord and a louyng harte towarde our neyghboure. And accordynge to this promyse, Christe our master hath taught vs to pray after this sort. Forgiue vs out trespaces, as we forgiue them, that trespace agaynst vs. For it were not reaso-

nable noz agreyng to iustyce, that we ſhould require God to forgiue vs our treſpaces againſt him, whē we are not minded to forgyue our neighbours, their offēces againſt vs. Noz God would neuer heare vs, yf we ſhoulde ſo praye. For yf we haue cauſes, why we wyll not forgyue our neighbors, thē ſurely God hath both mo & moze weighty cauſes, wherfoze he wil not forgyue vs. So that yf God were mynded to forgyue vs oure ſynnes, yet yf we be not mynded to forgyue our neyghbors, he wold ſtay, and (as it wer) cal againe this his purpoſe, by the reaſon of oure vncharitablenes and diſobedīēce, as Chriſte hymſelfe doth playnly teache vs, by the example of the ſeruaunt, whyche after he had hys dette forgyuen him, was compelled to paye all the monye wherof mat. xviii.

before he was dyscharged, by hys maysters pardon, because he wold not forgyue his felow. Wherefore good childrē, accustome your selfs euē from your tendre age, gladly to forgyue them, that haue offended you. Be not desyrous to reuenge your awn quarels, and thē youre heuenly father, wil also forgyue you. Yf you be angry, synne not, nor let not the sunne set vpon your anger. For it is not possible, that any man can trewlye beleue that God hath forgyuen him hys synnes, when he hymselfe is not willyng to forgiue his neighbore. Wherefore God our heuēly father dyd not entende to hurte or hindre vs, when he sayde, that he wouldē not forgyue vs, except we dyd forgyue other, and yf we forgyue our neyghbors their offēces, that then he wil also forgyue vs. But God

Ephe. iiii.

dyd

dyd knyt thys condytion to this promyse, for our great welth and benefyte. For vnder these wourdes, thet lyeth hyde great cõforte, for troubled consciences, where vnto yf you wil lysten dilygently, ye shal knowe the synguler goodnes of God and his fatherly loue towardes you. It is not vnknowen to God, how harde a thynge it is for vs to beleue, that God freelye and for his mere mercye wyll pardon vs whan we haue offended him.

Wherfore he hath added to his promyse this token, whereby we might be assured that he hath forgyuen vs, that is to saye, when we forgyue our neighbors. For although it be harde to forgyue our neyghbours, their offẽces against vs, yet more harde it is, to beleue that God hath forgyuen vs. Let

vs

vs therfore lay aside al anger and displeasure, and accustome our sel ues gladly to forgyue our neyghboures, that thereby we maye the soner beleue, that our Lorde God hath forgyuen vs. For God is muche more inclyned and redye to mercye, then we mortal menne be. Moreouer the forgyuyng of oure neyghboure, Christe here in dothe not only stablyshe our faith, ỹ our synnes be forgiuē of God but also it doth nourysshe peace, concorde & brotherly charitie. For if we shuld not muche forbeare and forgyue one another, but euery man shuld studye howe he mighte be reuenged of his neighboure, for euerye matter, eyther by force or elles by subtiltie, then, we shoulde neuer haue measure nor ende of chiding, scoldynge, layinge in watche one of an other, deceauynge, lawyng, figh-

fightyng and ſuche lyke. Then fare wel all quietnes, peace, concorde and good ordre.

And this reuengynge of oure ſelfes ſhould greatly hurt vs, both in oure bodye, ſoule, good name, honore and ryches, as experience dayly teacheth vs. For oftentimes we ſee, that whyle a man goeth to lawe for two or thre crownes, he ſpendeth twentye or thirthye. And manye men be kylled themſelues whyle they go aboute to ſtryke or woũd other. Wherefore it is much better, one of vs to forgyue an other, then to prouoke and increace the anger and malyce one of another.

And although we loſe part of our goodes thereby, yet we ſhall haue this great wynnynge therby, that God wil forgyue vs, euen as we forgyue them that treſpaſſe againſt vs

vs. And note wel (good children) that Christ doth not teache vs to saye, forgyue vs oure grosse synnes, but forgyue vs our dettes or trespaces. For it is a greater benefyte, to haue oure dettes and all offences forgyuen, then to haue oure grosse synnes forgyuen vs.

For that we properly cal synne, which we do directly agaīst gods commaundement. But that is called dette, or offence whē we ought to do good & do it not, or do good vnperfitely, although directly we do no hurte to no man. And we Christen men althoughe by baptisme we be made the children of God, & receiue ý holy goost, (which doeth healpe vs to withstande all euil, & to do ý is good) & although we cōmit no grosse sin, nor breake the law by any outwarde acte, yet we do not perfectely fulfyll gods com-

commaũdementes, nor do al thinges whiche we ought to do. And when we do not all thinges which we oughte to do, then euer we be detters & synners in some thyng.

But God forgyueth vs these dettes for Christes sake, when we praye to him therfore, and forgiue our neighbours for his sake. And this is the cause, why we can not be iustified, or deliuered from syn, death, and hell, by oure owne workes. For in asmuche as oure good workes be euer vnperfecte, and haue nede of pardon, therefore we must nedes be redemed bythe passion, death, & resurrectiõ of Christ, as it hath ben taught you in that part of ỹ Crede, which intreateth of ourredemption, wherfore in as much as, according to our Crede, we beleue that God for Christes sake hathe forgyuen vs all oure

synnes

synnes and dettes, we oughte also earnestly to praye, ỹ he wil deale with vs accordynge to our faithe, and forgyue vs our trespaces, as we forgyue theim, that trespace agaynst vs. And this is the playne vnderstãding of this fifth petitiõ, whiche we dayly & hourely ought to make to God. And now I pray you (good childzen) that you wyll dilygentlye record the true meanyng of this petition. And when you be asked this question, howe vnderstande you the fifthe petitiõ? Answere, and saye. Herein we desyere, that our heuenly father will not loke vpon oure synnes, and for theim, cast vs awaye. For we haue not deserued those greate gyftes and grace whiche we desier at gods hãdes, nor we be not worthye to haue the same, but we desyer God, that althoughe we dayly

ly offende him, & deserue greuous punyshmentes for our synnes, yet he of his mere grace & mercye wyl heare our prayers, and frely forgyue vs oure offences. And we offer our selues for his sake frō the botome of out heartes to forgyuē them that haue offended vs.

¶ The syxte petition.

And suffer vs not to be led into temptacion.

mat.xiii.a
Mark.i.b
Luk.i.ui.a



NOwe you haue hearde, how in the fyfte petition, we desire God to giue vs all those thynges, whiche oure Lord Jesus Christ hath deserued for vs, by his passion, deathe and glorious resurrection, that is to say forgiuenes of our synnes, and all therto belongynge, euen as we forgyue them that haue offended vs, as you haue learned in the se-

conde

conde part of the Crede, which in=
treateth of our Redemption. Now
therfore foloweth the fyxt petitiō,
in the whiche we praye, that God
wyll gyue vs all those thinges,
whiche we haue learned in the.iii.
parte of the Crede, whiche intrea=
teth of our Sanctification, that is
to saye, we desyre, that God will
vouchesake, to sende vs the holye
ghost, whiche may assist vs in our
continuall batell agaynste synne,
the flesshe, the worlde and the deuel,
that in all temptations and skyr=
mishes with the same, we may mā=
fully withstande theim, and ouer=
come theim. For this we desyre,
when we say. And suffer vs not to
be led into temptation. And to the
intent, that ye maye the better vn=
derstande this petition, ye shall
first dilygentlye learne this lesson,
that although synne is forgyuen

vs by Christ, yet it is not wholly purged or dryuen oute of vs, but synne yet sticketh fast in our flesh, which doeth tempte and prouoke vs to do against Gods commaundementes. For ye haue all redye lerned by the tenne commaundementes, what synne is, and what is very vngodlynes, to ỹ intent ye may eschew it. Also you haue herd in your Crede, that God doth forgyue vs our synnes, and doeth no more condempne vs for the same, when we beleue in the son of God our sauiour Iesus Christe. But yet neuertheles, we feale the temptations of synne, which cleueth to vs lyke glewe. And that this is true, euery one of you doth feale in your selues by dayly experience. For when you grudge to do that thing, whiche your parentes commaundeth you to do, then synne tem-

tempteth you, and prouoketh you to stoubbernes and disobedience towarde your father and mother. But yelde not you to this temptacion, but obey your father and mother, as God hathe commaunded you. Lykewise when you see other children haue any gay thing, whiche pleaseth you so well, that you woulde fayne haue the same, then synne tempteth and moueth you eyther by force, or by stelthe, or els by some craftie meanes to picke it from them, and so to deceyue your neyghbour. But it is your parte, to withstand this temptation, and to kepe Gods commaundement, whiche sayeth. Thou shalte not steale. And after this sorte we be tempted in the other cõmaũdemẽtes of God also, and tried whether we wyll be obedyent vnto them or no. But we muste striue agaynste

tẽptation, & manfully withstande the same, ỹ we do nothing against gods cõmaundement. Now when we wyll resyst temptation, and not obey the same, but kepe the commaundementes of God, then we must haue the help and assistance of the holy Ghost. For without the holy Ghost no man can be rightuouse and good. And for this cause alsò he is called the holy ghost, because he maketh men rightuous, pure and holy. And god doth giue the holy ghoste, to al them, whiche do beleue with all their hearte in Jesus Christ our Lorde. For by this tokẽ sainct Paul teacheth vs to knowe that we haue the holye ghost. No man (saith sainct Paul)
1.Cor.xii. can call Jesus Lorde, but by the holy goste. And saynt John in his epistel canonicall wryteth thus. Whẽ we do truely confesse Jesus

Christ

Christ to be our Lorde than we be borne of God, and haue his holye spirite.

Wherefore good children, beleue with all your hartes, that Iesus Christe the true sonne of God, dyed and rose againe for you, that he hath purchased forgyuenes of synnes and euerlastynge lyfe for you, and that he is so your Lorde, that you shalbe sure to dwel with hym in euerlastyng lyfe. Furthermore ye shall beleue, that Christ doth gyue you the holy goste, who doth sanctifye you, helpe & assiste you, that ye be not led into temptation, but that ye may obey God, as you haue heard in the ten commaundementes. And as longe as we lyue here vpon earthe, we must not loke to be voide of temptations.

For all our lyfe in this worlde, is

subiecte to dyuerse temptations. Some tyme the flesshe tempteth vs, some tyme the false & deceiptful worlde, some tyme the deuel tempteth vs, who hath euer had a most feruent desire to do vs hurt. And all the temptations of these oure enemyes, do leuell at this pyrcke, to bryng vs, to do against gods cammaundementes. But it is oure partes, manfully to withstande suche temptations, that we assent not to any euel. And yet we are not able to withstande these our enemyes, onles God helpe vs by the holy gost. Wherfore, when soeuer we be tempted, to do anye thing againste gods commaundementes, there is no better remedy, then to cal for gods helpe, and to say as Christ taught vs. Good Lorde sufferr vs not to be leade into temptation. For when we do so

so, God heareth our prayers, he sendeth the holy goste, and helpeth vs, that we be not led into temptacion.

And now good childzen, ỹ you maye the better withstande suche temptations, you shal here learne, that there be thze kyndes of temptaciõs. The first is the temptation of ỹ flesshe, as whẽ we are tempted to do any thing, whiche is plea ãt to the flesshe, and yet it is synfull. As when the flesshe dothe prouoke vs to lecherye, adulterye, dzonkenes and suche like. Oz when we be tempted to leaue any thinge vndone, which is painful ⁊ greuous to the flesshe, and yet of it selfe it is holy and rightuous, as when we sufferr afflictions against our wyl, when we do not gladly fast, when we do not gladly gyue almes, fearyng lest we shall lacke our awne

selues, and not haue ynoughe to maintayne our pryde and pleasures. The seconde temptation is of the worlde, as when thorowe euel companye, we be corrupted in our awne lyuynge, and prouoked to folow noughty examples. Also when we swarue from that which is right & honest, for feare of persecution, dyspleasure, indignation or threatnynge of men. Or when men thorowe their falsehede, malice or craft do moue vs to anger, enuy or hatred. The thirde temptation is of the deuel, as when we feale in our hartes, sodein and vehement motions to do euel, & yet neyther the flesshe nor the worlde doth prouoke vs to the same. But euel thoughtes do so sodenly come into our myndes, that we our selues do not wel knowe from whēce they came. Such euyl thoughtes,

no

no doute of it, come from the de uel, For the deuel is a spirit, whom we can neither feal nor see, Wher fore he can set our hartes afyer so sodenly, that we shall not knowe from whence suche soden fire and sparkes do come. Also when the flesshe and the world do tempte vs, then Satan also taketh occasion thereby to enter in at ỹ gate, which they haue set open for hym, and maketh their temptation so strōg, that it is harde for vs to withstād and ouercome the same. And all these temptations good children be against gods commundementes. Wherefore hereby you shall learne to knowe what is temptation. For whan any thing cōmeth in to youre mynde, by the whithe you are prouoked to do against gods commaundemēt, ỹ is temptation. Wherefore beware you do not

not thesame, but desyer of God helpe and assistence against temptation. For in this stãdeth a Christian, and holy lyfe, that as oure synnes be forgyuen vs by Christ, so we ought euer to withstande synne, that we suffer it not to enter in to vs, or to raigne ouer vs. For what a monstrous thynge should Christen relygion be: yf we that be Christen menne, (whiche confesse synne to be nought & against God, and desier God to forgyue vs our synne) shoulde contynewe still and walke in synne, after that God most mercyefully hath forgyuen vs the same.

¶ Also we maye easely withstande temptation and sinne, if we beleue truly, and praye ernestly. For we haue lerned in ỹ doctrine of faith, that we cã not be rightuous pure and holy of our selues, but ỹ holy

goſt doth purify clenſe and halow vs. And yf we beleaue this ſted-faſtly, then we ought to pray with a feruent ſpirite, and ſaye thus. Lorde our heuenly father, we be ſeche the ſuffer vs not to be led into temptation. And yf we thus praye, then God wil heare vs, and wil gyue vs ſtrength againſt him that tempteth vs, and againſt his temptacion. For a Chriſten mans life, is a cõtinual warre vpõearth, & ſo long as we liue in this world, we maye not loke to haue peace or quietnes, but as in ỹ ſea one wawe commeth after an other, ſo in this worlde one temptation foloweth an other. So that, when we haue ouercome one temptation, by and by, an other is at hande, paraduẽture greater then the firſt. Wherfore in this ſixt petition, we do not praye thus. O heauenly father,

graunt

graunt that we may haue no tẽp-
tations, but we say thus. O heuẽ-
ly father suffer vs not to be led in-
to tẽptation. To be led into temp-
tation, is when God sustereth, the
greatnes of temptatiõ so to grow,
that we be not able to ouercome ẏ
same, but be so deceaued & blyn-
ded by ẏ deuel, that synne is plea-
sant vnto vs, and we see nothyng
in the same but pleasure and pro-
fit, and consyder not the anger of
God due for synne, nor the poysen
that lyeth hyd in the same, nor the
payne that shal folow therof, and
so we perswade oure selues, ẏ we
haue no more nede to watche or
fyght against synne, but do con-
sent to temptation, and yelde oure
selues into the handes of our ene-
mies. This Christ calleth to be led
into temptation, as in oure comen
speache we are wont to saye. This

leadde

leadde me, or this brought me, in to this myschiefe. And that we be not led into temptation, it is oure part, ernestly to praye to God, as Christ hath taught and commaũded vs.

So ye perceaue good childre, the myserye of this transitorye & mortal lyfe, that it is full of temptations and snares. But we muste not gyue place to them, but withstande them, and lyue godly. But this we be not able to do, excepte ỹ holy goost do sanctifye vs, & make vs pure and holy. Wherefore we ought to praye to God, that he wyll gyue vs the holy goost, & that he wyll vouchesaue, to assiste and strengthen vs, that we may withstande all temptations, and keape his holy commaundementes.

And this is the meanyng and playne vnderstãdyng of thys sixt peti-

petition. Wherfore good children I praie you diligently learne the same, that whē you be asked. How vnderstande you the sixt petition? you maye answere, God tempteth no man. But here we praye, that God wil kepe and defēde vs, that the deuel, the world and the flesshe deceaue vs not, and leadde vs not into vngodlynes, ydolatrie, blasphemie, desperation, or other horrible synnes. And although we be tempted with these synnes, yet we desier God, that at length we may ouercome thē, and triumphe ouer them, by the helpe and assistence of the holy ghost.

¶ The seuenth petition.

But delyuer vs from euyl. Amen.



Mat.vi.& vii.c. Mark.xi. Luke.xi.c.

YE haue heard in the syxte petition, howe we sue to God, that he wyll rule, gouerne and strengthen vs, by his holy ghost, that we maye be able to fyght against synne, to wtstande al the perellous tentations of the flesshe, the worlde and the deuyll, and to ouercome theim, so that we maye become ryghtuous and holye. Nowe foloweth the seuenth laste peticion, in the whyche

we desire God, to delyuer vs frō this perelous & cōtinual battail, & from all other euelles, that thys great daūgier may not continew for euer, but ỹ at lēgth we mai haue some ende therof. And for this Christ taught vs to pray, & to say Good Lorde delyuer vs frō euel.

And now to the intent, that you may the better vnderstande thys petition, you shall knowe (good children) that this word, euel, doth not sygnifie in thys place, onely synne, against Goddes commaundementes, and vnbeleefe agaynst Goddes promyse, but here it betokeneth all kinde of aduersitie and affliction, whiche we suffer for our synnes, eyther in oure bodies, soules, honors or riches, as ignorāce, blyndnes of mynd, sadnes, sorow, trouble of conscience, fayntnes of the heart, sickenes of the body, po-

uertie,

uertie, sclaunders, dispising, reproches, persecutions, battayle, sedition, hunger, pestilence, & al plages, with the which Satã doth afflict and trouble vs, either by hymself, or by ỹ wicked world, wherof he is prince and gouernoure. The whiche euyls no man can numbre nor reherse, for they be without numbre, and encrease daylye more and more. For the deuyll in this lattre tyme doeth dayly more and more rage against the true churche and people of God, forasmuche as he perceyuethe, that hys kyngdome draweth to an ende, and a shorte tyme remayneth vntyll the day of iudgemente come, and his euerlastynge damnation. Apoca. xx.

Furthermore the worlde waxeth dayly worse and worse, and me waxeth more wylde and vnrulye, synne, wickednes, malice and craf

tines encrease aboue all measure, so muche that it is not possible to numbre the great floodes of euels whiche haue almoste ouerflowed the worlde. Amonge the whiche euels, there is suche blyndnesse and corruption of iudgement, that few therebe, whiche can rightly deserne what is good and what is euell. As for example. Many men when they be sycke, iudge bodily sickness to be a great euell, wheras in dede (yf they woulde take it as they ought to do) it is to theim an occasion of greate goodnes. Who perchaunce (yf they shoulde haue contynuall health) woulde forget God, and runne hedlonge into daungerous perels, both of bodye and soule, from the whiche euyls, their bodyly diseases do staye and let theym. And so their bodyly sycknes, wourkethe in theym their

soule

soule health and saluation.

Also many menne sette al their mynde vpon riches, and welth of this worlde, whiche maketh them proude and hyghe mynded, full of reuengynge, idle and slouthful, piteles to ỹ poore, and stubburne both toward god and their neighboure, to put their truste in theym selues, and to folowe bodyly pleasures, in ryotyng, surfetynge and bancketynge, whereof ensueth dyuerse diseases and sicknesses, whet as if they hadde ben poore menne, they woulde haue labored for their lyuynge, and shoulde haue lyued muche more temperatlye, healthefully, quietly and Godly.

And manye there be whiche verye vnpacyentelye take aduersitie, and murmure againste God, whan their worldly diuises come not to passe after their myn-

des, and manye tymes they know not what daũger they shuld haue come vnto, yf God had not letted theyr purpose, so that we knowe full lytle, what is for vs, or agaynste vs, what is good or yll, but as we be taughte by the worde of God. And therefore we do not desyre God, to delyuer vs frome thys or that particuler or specyall euell, but we be taughte to praye to God, with these shorte wordes, and syghynges of the spirite, that God wyll vouchesafe to healpe vs, not as we shall thynke good, (whiche do not well knowe, what is good, nor what is yll for vs) but as it shall please him, and as he shall iudge profytable for vs, not prescribyng or appoyntynge vnto hym eyther tyme, place or maner of helpynge or delyuerynge of vs.

For

For as sayncte Paule sayeth, we knowe not what to praye for as we ought to do, but the spirite himselfe maketh intercession for vs wyth syghynges, whiche can not be declared. Neuertheles let not thys sayinge of sayncte Paule dyscorage vs frome prayinge. Rom. viii

For God is not so ignorant, that he nedeth, that we should expresse oure particuler requestes vnto hym. For he knoweth what we wante, before we open our mouthes to praye to hym. Wherefore Christe in the gospel teacheth vs thys lesson, whan ye praye (saieth Christe) bable not muche, as the Heythen do. For they thinke, that they shall be hearde, for their muche bablynge. But be not you lyke vnto them.

For your heauenly father, knoweth what you lacke before you

aske of hym. Now forasmuche as the euelles of this myserable lyfe, be so many, that we can neyther noumbre them, knowe theim, nor rightly iudge of them, (as I haue hertofore declared) therfor our master christ (which forbyddeth vs to vse many wordes in our prayers) hath as it were knyt vp together in one ferdel al ỹ plages & aduersities ỹ cã happen vnto vs in this worlde, and hath taught vs to say this short prayer. Good Lord delyuer vs from euel. As though he shoulde saye thus. Be not discouraged from praying, although you perfectely knowe not all the kyndes of euels, from the whiche you desyer to be delyuered, but only saye these fewe wordes, delyuer vs from euel, and by and by your heuenly father knoweth, frõ what thynge he ought to delyuer

you

you,and wyl gladly do it.

Now (good chyldren)you see howe good and merciful is God our heauenly father,who so much loueth vs,and hath so fatherlye a care for vs,that he seeth what we lacke,& what euils he should deliuer vs frome,before we begyn to aske. And he requireth not, ỹ we should vse many wordes,but only that from the depenes of oure hartes we shoulde cal vpon him, and do to him this honour,that is to say,to aske all thynges of him, to take him for our only God,and to truste assuredly, ỹ he wil heare vs. Therfore good chyldren,lerne perfytely thys lesson, that God wylleth and requireth of vs, that we in all necessities and daunger, that may chaunce vnto vs,should cal of hym for helpe, and to putte our trust and confidence in him a-

loue, and in no mā or creature beſydes him. For ỹ prophet Hieremye ſayeth. Curſed be he, whiche doth put his truſt in man, & maketh hī his defēce. And althoughe mē do oftentimes helpe & ſuccour vs yet it is not men, that do it, but it is God that worketh theſe thinges by men, as by his inſtrumentes, whom he hath choſen for that purpoſe. But when God wil not helpe vs, then is ther no man, that is able, to delyuer vs. If we haue any wrong done vnto vs, then yf it pleaſe God to ſuccoure vs, he doth it by his iudges and comen officers, whome he hath ordeyned for that purpoſe. But yf he be not mynded to delyuer vs, then al the men in ỹ world can not helpe vs. Lykewyſe when we be ſycke yf goddes pleaſure be not to make vs hole, what can all phiſicians & me-

medycynes auayle vs? But yf he be willing to make vs hole again he worketh this thig by philitiās and medicines, whiche he hath ordened for yſame vſe. Our deuties is therfore, in all our nedes to call vpon God, to aſke helpe of hym, to confeſſe ỹ all goodnes cōmethe from hym, and to make him onely the authour and chyefe gyuer of al the good thinges that we haue, and to thanke him for the ſame. Neuertheles we muſte alſo gyue due honour to gods inſtruments and meanes, by whom he worketh his benefites in vs. Forthermore good chyldren marke dylygentlye thys leſſon alſo, that we be not taught to ſay in this petitiō, kepe vs from euel, but deliuer vs from euel. And in deſirynge God, to delyuer vs from euel, we do confeſſe (as the truthe is in dede) that as long

long as we lyue in this myserable worlde, we be wrapped and subiect to all kyndes of euels, & that we be not able to delyuer oure selues, there from.

And the wel and heade, out of the which al these euyll do spryngе is original synne, in the whiche we were conceiued and borne in oure mothers wombes, whereby mans reason is so blynded, that of hymselfe he can not knowe God, nor his worde. And mans will also by this synne is so poysened, that he doth not obey the wyl of God, nor keape his commaũdements. Now because mans reason is blynded, it is easy for the deuel, to led mã to all errores, as Idolatry, hereslies, wytchecraftes, inchauntementes, and to all kynde of superstitious and false doctrine. And these offẽces God doth punish with diuerse

and

and greuous plages, as wo pryde, enuye, contencyon, detraction, slaunderyng, lying, raylyng, trouble and vnquietnes of conscience, feare and pensiuenes of the minde & suche like, which vices, so tormēt & gnaw our hartes, that they dayly wast & consume vs. And hereof ensue dyuerse dyseases sykenesses and infirmities, and at lengthe death it selfe. Also when mans will is not ruled by gods lawe, but foloweth his awne affections & lustes, then he runneth hedlonge into all kynde of grosse and horrible synne, as to treason, sedition, adulteryes, theft, extorcion, bribery, begylyng and deceyuyng his neighbour, to pryde, enuye, anger, glotonye, brawlyng, fyghtynge and manslaughter. And because God of his iustice, can not suffer suche heinous synnes vnpunished, therfore

fore he suffereth ỹ deuil, some time to infect ỹ aier, some time to sturre vp greate and daungerous tempestes and stormes, some tyme he permytteth hym to destroye oure houses, catel, and riches, wyth fyre or water. Agayne, God suffereth hym some tyme to haue suche power ouer vs, for oursinnes ỹ some he maketh to runne madde, some he causeth to drowne theimselfes, some to burne themselfes, some to cut their owne throtes, some hang theymselues. For this is Satans chiefe studye, to dryue mẽ to suche feare, trouble & anguishe of mind, that thorow pensiuenes & heuines of harte, he maye brynge theym to desperation. And this is his onely entẽt and study, to bring as many as he cã, to euerlasting damnatiõ.

Nowe you haue heard (good children) into how greate and horrible

euils

euelles, we be brought vnto by o-
riginal synne, so that euery momēt
we be in daunger to be drowned
with the ragyous floodes thereof.
Wherefore surely we haue moste
nede, cōtinually to crie to our hea-
uenly father, desyryng him to deli-
uer vs from so great perels and
euels. For we can not offer vnto
God a more acceptable sacrifyce
then by callynge vpon his holye
name to acknowlege him for oure
God, and to gyue him this praise,
that he it is, whiche is bothe able
and wyllynge to delyuer vs from
all oure myseries. Furthermore
(good childzen) you shall yet lerne
here another lesson, worthye to be
noted and remembred, whiche is
this, that in this request we desier
not God vtterly to destroye all
those euels, that do vexe & trouble
vs, & so to put theim cleare awaye,
whiche

(whych for a tyme we muste suffre for our sinnes) ỹ they mai remaine no longer in this worlde, but we desyer God to deliuer vs frō the sayde euel, that is to saye, that after we haue suffered euel by some space of time in this life, and haue ben proued and tryed by the fyre of aduersite, that then (whē it shal seme good to out moste mercyfull father) he wil delyuer vs from the sayd euyls, that we perysche not in them. For seing that we haue brought our selues into these myseryes, we muste patientlye suffer them for a tyme, because they by punyshementes due for our sinne, which we most worthely, haue deserued. And although oure heauenly father, doth most mercyefully forgyue vs our offences, yet he dothe not take synne, cleane awaye, but durynge thys lyfe, we fyght

fyght agaynst synne, vntyl we die, and so be tryed and proued, whether we loue him and his commaũdementes, better then oure owne wyles and pleasures. Also oure mercyfull father layeth on oure backes diuerse afflictions and aduersities, to pul downe our proud and hyghe stomakes, and to mortifie our flesshe, that we may be like oure brother Christe, who by the crosse, ouercame synne, deathe, and the deuyll, and so entred into euerlastynge glorye.

So that in this petitiõ we must lerne both wisedome and pacience, wisdome, to beware of synne, whã it prouoketh vs, and in no wise to folow the same. Pacience, to suffer willyngly the crosse and suche afflictions, as God shall sende vnto vs, & to pray god, with feruent desier, that he suffer vs not, to perishe

in the same, but mercifullye to defende vs, vntyll suche tyme, as it shall please hym clearly to delyuer vs, whiche shalbe, when we shal dye, and by Goddes power be raised agayne from death to lyfe, and be delyuered from all maner of euels. Therefore when we say in the Lordes prayer, delyuer vs from euyll, we chiefly desyre God, to send vs a good deathe, that then aboue all other tymes we may be delyuered from all euels.

For as muche as at that houre we be in the most daunger of all euels and temtations. Wherfore it is moste necessarie for vs, euen from our tender age, to praye to oure Lorde, that at that laste houre chiefly he wyll be good and gracious vnto vs, delyuering vs from all maner of euell. So that death maye be to vs none euyll, but

but a clere acquayntaũce frome al
tuels. And this the lordes prayer,
we muste euer ende with this word.
Amen. Whiche is asmuche to saye
as suerly I truste it shalbe so. And
it is not ynough to say Amen with
out tongue only, but also Amen
muste be in oute harte, and conti=
new and tary there, that is to saye,
we ought to beleue suerly and con
stantlye that out prayer is hearde,
and that oure heauenly father wil
graunt vs oure petitions. For so
Christ hath promysed, that what
soeuer we aske the father in hys
name, it shalbe gyuen to vs. And
for that intente Christe confir=
meth this his promise w an othe,
saying Amen.

Nowe you haue hearde good
childzen, the true and playne expo=
sition of the seuenth and last peti
tion, whiche I praye you to place

in your memories, that when you be demaunded, howe vnderstande you the seuenth petition: you may redely answere.

Herein we generally desyre our heauenly father, to delyuer vs frō all euell and perell, bothe of body, soule, lande, catell and riches. And that when we shall ley on oure death bed, he wyll than graunt vs a good houre, that we may departe out of thys vale of misserie, in hys fauoure, and from thys transitorie lyfe, enter into life euerlastynge. The whiche God graunte vs all. Amen.

XX
X

A sermon

A sermon of Baptisme



Mat.iii.b
Mark.i.a
Luke.iii.c.
John.i.d.

Our Lorde Jesus Christ good chil-dren in ỹ gospell of Johnsaith thus Except a man be borne agayne of ỹ water and the spyret, he can not en-ter in to the kyngdome of God. John.iii

Nowe we ought to direct our hole lyfe to come to the kyngedome of heauen. For the Lorde sayth. First seke the kyngdō of god. And you Math.vi

haue heard heretofore that we dayly make thys petition to god, thy kingdō come. Wherfore it is very necessarie for vs, to know, how we must be borne againe, & what thys secōd birth is wout the which we can not entre into the kingdōe of God. But when we speake of a seconde birth, you shal not so grossely vnderstande this sayinge, as though a mā which is onee borne, should entre agayne into hys mothers wombe, & so be borne againe as he was before. (For it were great folyshenes so to thinke) But here we meane of a seconde birthe which is spiritual, wherby our inwarde man and minde is renewed by the holye ghost, so that our hertes and myndes receaue newe desiers, which they had not of theyr first birth or natiuitie.

And the seconde birth is by the

water

water of Baptisme, whiche Paule calleth the bathe of regeneration, because oure synnes be forgyuen vs in Baptisme, and the holy goste is powred into vs, as into goddes beloued childrē, so that by the power and wourkynge of the holye Ghoste, we be borne agayne spiritually, and made newe creatures. And so by baptisme we enter into the kingdome of God, & shalbe saued for euer, yf we continewe to oure lyues ende in the faithe of Christe.

Titum iii
Iohn.iij.a
Rom.vi.a
Collo.ii.b
1.Pet.iii.c

Wherfore good childrē, cōsidre diligently ỹ strength of baptisme, and marke wel, howe greate treasures and howe excellent benefites you receaued in youre baptisme, that you maye thanke God for the same, and comfort youre selfes by theim in all your temptations and endeuoure youreselfes, faithfully

to perfourme al thinges, whych you promised in your baptisme. And that you mai do this ꝯ better, hear and learne the wordes of our master Christe, by the whiche he dyd ordeyne and institute baptisme.

And oftentymes repete the same, that you maye lerne them worde, for worde wythout ꝯ boke. These be the wordes of our Lord Jesus Christ, spoken to his dyscypples.

Matt. xxviii. Mar. xvi. **Go into the whole world/ and teache al nations/ & baptise thē/ in the name of the father/ & the sonne/ and the holi gost. He that wyl beleue/ and be baptised/ shalbe saued. But he that wyll not beleue/ shall be damned.**

By these wordes oure Lorde Jesus

Jesus Christe dyd institute bap-
tisme, wherby we be borne agayne
to the kyngdom of God. And you
good childrē shall gyue diligence
not onely to reherse these wordes,
but also to vnderstād, what christe
ment by the same. That when you
be demaunded any questyon here-
in, you maye bothe make a dyrecte
answere, and also in tyme to come
be able to teache youre children, as
you your selues are nowe instruc-
ted. For what greater shame can
ther be, then a man to profesle him
selfe to be a Christen man, because
he is baptised, and yet he knoweth
not what baptysme is, nor what
strength the same hathe, nor what
the dyppyng in the water doth be-
token: wher as all ourc lyke tyme
we ought to kepe those promises,
which there we solemply made be-
fore God and man, and all oure

profession and lyke oughte to agre
to our baptisme. Wherefore good
children, to thentent you may the
better know the strength & power
of baptisme, you shall first vnder-
stande, that our lorde Jesus Christ
hath instituted and annexed to the
gospel, thre sacramēts or holy sea-
les, of his couenāt and lege made
with vs. And by these thre, gods
ministers do worke with vs in the
name and place of God (yea God
him selfe worketh with vs) to con-
firme vs in our faith, & to assertein
vs, that we are ỹ lyuely membres
of Gods trew churche, and ỹ cho-
sen people of God, to whome the
gospell is sent, and that all those
thinges belong to vs, wherof the
promises of the gospel make men-
tiō. The first of these sacramentes
is baptisme, by the whiche we be
borne again to a new and heauen-

ly

ly lyke, and be receaued into gods churche and congregation, whiche is the foundation and pyller of the trueth. The seconde is absolution or the authoritie of ỹ keyes, wherby we be absolued from suche synnes, as we be fallen into after oure baptisme. The thirde sacrament is the communion or ỹ Lordes supper, by the whiche we be fedde and nourished, and fortified in ỹ faith of the ghospell and knowlege of Christ, that by this fode we maye growe more and more in newnes of lyfe, so that we maye be no longer childzen, but maye ware perfecte men, and ful growē in Christ. For I wolde you should wel know this good childzen, that a Christen mās knowlege and lyfe, is a more excellēt thing, than vnlerned people can iudge. For a christen man hathe the certen worde of God, where

where vpon he maye grounde hys conscience, that he is made a christen man, and is one of Christes mẽbers which he is assured of by baptisme. For he that is baptysed, maye assuredlye saye thus. I am not now in this wauering opiniõ, that I only suppose my selfe to be a christiã man, but I am in a sure beleke, that I am made a Christen mã. For I know for a suerty that I am baptised, & I am sure also, that baptysme was ordeyned of God, and that he whiche baptysed me, did it by gods commission and commaundemente. And the holy goste doth witnes, that he whiche is baptysed, hathe put vpon hym Christ. Wherfore the holy gost in my baptisme assureth me, that I am a Christen man. And this is a true and sincere kayth, whiche is able to stande agaynste the gates

of

of hell, for almuche as it hath for it the euydence of gods worde, and leaneth not to any mans saying or opinion. Furthermore good chyldren, you shall dylygentlye learne, the cause, wherefore we are baptysed. You haue alredy herde, ỹ by baptisme we be borne agayne. The cause of this our secõd birth, is, the synfulnes and filthynes of our first birth. For by our first natiuitie (whan we were borne of our fathers and mothers) all we were borne in synne, and whẽ we yssued out of oure mothers wombe we were laden with synne and Gods angre, as it was at large declared vnto you in the exposition of ỹ ten cõmaundements, and speciallye in the last cõmaundement. For as Adam did synne, and by sinne was so corrupted both in his body and soule, that by his awne power or strength

strength he was not able to do any good thinge, euen so all the children & offspring of Adam be borne synners, so that they can not be iustified by themselues or by their awn strength, but are inclined and bent to synne at all tymes. And as
Ephes. ii. saynt Paul saieth, by nature they be the children of Gods wrath.

That is to saye, God is angrye w̄ vs for those synnes, whiche by nature be, as it wer, a kynne to vs, and we be borne with theim into this world. But when we be borne againe by baptisme, thē our sinnes be forgyuen vs, and the holy goste is giuē vs, which doth make vs al so holy, & doth moue vs to al goodnes. Wherefore good children whē a man is baptysed, it is as muche to saye, as he dothe there confesse, that he is a synner, and that he is vnder the rule and gouernaūce of

synne

sinne, so that of himselfe he can not be good or ryghtuous. And therefore he commeth to baptisme, and there seketh for helpe and remedy, and desyreth God, first to forgyue him his synnes, & at length to deliuer hun clerely from all synne, and perfectely to heale his soule from the sykenes of synne, as the physitian doth perfectely heale his patient from bodely diseases. And for his parte he promyseth to God againe, and solemply voweth, that he wyl fyght againste synne with all his strength and power, & that he wyll gladly beare the crosse, and al suche afflictiõs, as it shal please God to lay vpon him, and that also he wil be contẽt to dye, ỹ he may be perfectly healed and delyuered from synne. For God doth forgiue vs our synnes by faith, but by afflyctions and death, he dothe take

theym

theim cleane away, as saint Peter
1.Pet.iiii. witnesseth, saynge. He ꝑ suffereth
or is afflycted in ꝑ flesshe, doth cesse
from synne. And sainct Paule
sayeth, he that is deade, is iustified
or delyuered from synne. These be
the promyses, whiche we make, whē
we are baptised. And of this mind
must all they be, whiche shall haue
any fruite by baptisme. Wherfore
seyng all you that be here are al-
redy baptysed, continewe I praye
you in this good mynde and pur-
pose, knowlege in your hartes be-
fore God, that you be synners, be
sory for ꝑ same, and praye to God,
to heale and delyuer you frō youre
sinne. Beware you fal not to sinne
againe, haue no delite in sinne, nor
synne not wyllyngly. But be god-
ly and holy, and suffer gladly suche
afflictions, as God shall lay vpon
your backes. And yf you do thus,

then

then your baptisme shal be auaile able vnto you, & God shall worke in you by his holy spirit, and shall fynyshe in you all those thinges which by baptisme he hath begon. Hitherto you haue herde, what we promyse to God, when we are bap= tised, now learne also I pray you, what God worketh in vs by bap= tisme, & what benefites he gyueth vs in the same. For baptysme is not water alone, and nothinge els besides, but it is the water of god, and hath his strength by ỹ worde of God, and is a seale of gods pro= myse. Wherefore it doth worke in vs, all those thinges, where vnto God hath ordeyned it. For oure Lord Jesus Christ sayeth. Go and teache all nations, and baptyse them, in the name of ỹ father, and the sonne, and the holy gost. This god commaunded his disciples to

do . Wherfore by the vertue of this commaũdement, which came from heuen, euen from the bosome of god, baptisme doeth wourke in vs, as the wourke of God. For when we be baptised in the name of God, that is as muche to saye, as God him selfe shoulde baptise vs. Wherfore we oughte not to haue an eye only to the water, but to God rather, whiche did ordeine the baptisme of water, and commaũded it to be done in his name. For he is almyghtye, and able to worke in vs by baptisme, forgiuenes of our synnes, & al those wonderful effectes and operatiõs, for the whiche he hathe ordeyned the same, although mannes reason, is not able to conceyue the same. Therfore consider good chyldren, the greate treasures and benefytes, whereof God maketh vs par-

takers

takers, when we are baptised, whi che be these. The firste is, that in baptisme our synnes be forgyuen vs, as sainct Peter witnesseth, saiynge. Let euerye one of you be baptised for the forgiuenes of his synnes. The seconde is, that the holy goste is gyuen vs, the whiche doth spreade abrod the loue of God in oure harte, whereby we maye kepe Goddes commaundementes accordyng to this saying of saynt Peter. Let euerie one of you be baptised in the name of christ, and then you shall receyue the gyft of the holy ghost. Actii.ff.

The thirde is, that by baptisme the whole rightuousnes of Christ is gyuen vnto vs, that we maye claime the saine as our owne. For so saincte Paule teachethe, saying. As many of ye as are bap tised in Christe, haue putte vpon

you Christ. Fourthly by baptisme we die with Christ, and are buried (as it were) in his blonde & death, that we shoulde suffer afflictions and death, as Christ himself hath suffered. And as that man, whiche is baptised, doth promise to God, that he wyll dye with Christ, that he maye be deade to synne and to the old Adam, so on the other part God doth promise againe to him, that he shalbe partaker of christes death and passion.

And also God maketh al afflictions whiche he sufferethe to be good and profitable vnto him, as was the passion of Christ, and not damnable, as it was to Judas, and dyuerse other vngodlye persons.

By thys which I haue hetherto spoken, I trust you vnderstãde good children, wherfore baptisme

is

is called the bath of regeneratiō, and howe in baptisme we be borne agayne and be made new creatures in Christe. The whiche doctryne you shall the better vnderstande, yf you consider in what cōdition you were, before you were baptised, and in what state you stande in, after your baptisme.

Firste before we were baptised it is euidēt, that we were synners, and he that is a synner, can haue no peace nor quietnes of cōscience before he come to Christ, so muche he feareth Goddes wroth and euerlastyng damnation. But after that oure synnes, in baptisme be forgyuen vs, and we beleue the promyse of God, and so by oure faith be iustified, than our consciences be quieted, and we be glad and mery, trustyng assuredly, that God is no more angrye with vs

for our former offences, and that we shal not be damned for ỹ same And thys is a meruelous alteration and renewyng of the inward manne the whyche coulde be wrought by the power of no creature, but by God alone. Also before we were baptised, we were slaues and boundemen to synne, so that we neyther coulde do that good, which we would haue done, nor could kepe vs from that euil, whiche we would not haue done,
Rom. vii as saint Paule complaynethe of hymselfe. But whan by baptysme
va the holy gost was gyuen vs, the whiche did spread abrode the loue of god in our hartes, and did also delyuer vs from ỹ boundage and tyrannye of synne, and gaue vs new strength & power, to wrastle against synne, and mankullye to withstande our gostly enemye the deuyl

deuel, thā after a certen maner we were able to fulfyl gods commāu dementes. And this is a greate chaunge, and renewyng of the inwarde man. And this I wold you shoulde know for a suertye good childre, & stedfastly beleue ỹ same that no child of ỹ Jewes or Turkes, whiche is not baptysed, hathe the holy ghoste, neyther that anye suche can vnderstande the worde of God, neyther that anye suche is holy or righteous before God. Wherefore you shall thanke God with all youre harte, whiche hath brought you to baptysme. And when you beleue in the name of Christ, and loue the ghospell, and are glad & dyligēt to hear ỹ same, thē this is a suer tokē ỹ by the gospel you haue receaued ỹ holy goste

Furthermore he that is a synner & not baptised, although he had

the holy ghoste to this effecte, to helpe him to fight againste synne, yet oftentymes he is ouercome, and falleth to synne. And although he doth oftentimes ouercome sinne, yet this is a great vnperfectenes, ỹ he dothe it not willingly, but that this fight against sinne is tedious and greuous vnto him. Wherefore he is euer in perrel, lest he be ouercome of syn. And in case he doth manfully wstande synne, yet he seeth, that his iustyce and obedience be to weake and vnperfecte, to stande before the iudgement of God, (as in dede no man, not the holyest, is able to stande before ỹ iudgemẽt of God by his awne rightuousnes). But when in baptisme the rightuousenes of Christ is gyuen and imputed to hym, then he is delyuered from al those perrels. For he knoweth

weth for a suerty, that he hath put vpō him Christ, and that his weakenes & imperfectiō, is couered & hydde, with the perfecte ryghtuousnes and holynes of Christ. Wherfore after baptisme, he doth not trust in his awne rightuousnes, but in Christ only. And he is no more pensyue or doubteful, cōsyderynge his awne weaknes, but he is toyful, because, he cōsidereth, that he is made partaker of Christes rightuousnes. And this agayne is a great alteratiō and renewyng, of the inwarde man.

These newe affections and spirituall mocions, are in the soulles of suche as are borne again by baptisme, but they be vnknowne to worldly men, and suche as be not led by the spirite of God. And whē they that beleue, and be baptysed, do continewe in this their faith to

the ende of their lyues, then God shall rayse them vp from death to lyfe, that they maye be immortall, and lyue euerlastingly with christ And then, when syn and the kingdome of death is vtterli abolished and destroied, we shalbe perfectly holy and rightuous, both in body and soule. And for this cause, our sauioure Christ doth cal in ỹ gospel the rysyng againe from death, a regeneration or a seconde begettyng. Al these thynges doth baptisme worke in vs, whē we beleue in Christe. And therefore Christe sayeth. He that wyll beleue and be baptysed, shall be saued. But he that wyl not beleue, shalbe damned. Wherefore good children, learne dylygentlye I praye you, the fruyt & operation of baptisme. For it worketh forgyuenes of sin, it delyuereth from death & power

of

of the deuel, it gyueth saluation & euerlastynge lyfe, to all them that beleue. As the wordes of Christes promyse doth euydently witnesse. But peraduenture some wil saye. Howe can water worke so greate thinges? To whome I answere, that it is not the water that dothe these thinges, but the almyghtye worde of God (whiche is knyt and ioyned to the water) & faith, which receyueth gods worde & promyse. For with out the worde of God, water is water, and not baptisme. But when the worde of the liuing God is added and ioyned to the water, then it is the bathe of regeneration, and baptisme water, and the lyuely spryng of eternall saluation, and a bathe that washeth our soules by the holy ghoste, as sayncte Paule calleth it, saying. Actū. R.
God hath saued vs thorowe hys
mercy

and made vs partakers of the rightuolnes of hys welbeloued sonne Jesus Christ. Now consyder depely I praie you, how great benefytes these be, that you maye not be vnkynde to him, that hath done so much for you, but stedfastlye beleue these thinges, mortifye synne, patiently suffre al dyseases & aduersities, whiche it shal please god to send you, and than without dowte you shalbe saued. Wherefore good childrē, learne these thinges dilygentlye, and when you be demaunded, what is baptisme. Thē you shal answer, baptisme is not water alone, but it is water inclosed and ioyned to the worde of God, and to the couenaunte of Gods promyse. And these be the wordes, wherby our Lorde Jesus Christ did ordeine baptisme, which be writtē in the last chapter of

sainct Mathew. Go and teache all nations, baptisynge theym in the name of the father, and the sonne, and the holy ghost. And when you shalbe asked what auayleth baptisme: you shal answer. Baptisme worketh forgyuenes of synne, it delyuereth from the kyngdome of the deuel and from death, & giueth lyfe and euerlastyng saluation, to all them that beleue these wordes of Christ, & promise of god, which are wrytten in the laste chapter of sainct Marke his gospel. He that wil beleue, and be baptised, shalbe saued. But he that will not beleue shalbe damned.

Thirdly, yf a man aske you, how can water bryng to passe so greate thynges: ye shall aunswer. Verely the water worketh not these thynges, but the worde of God, whych is ioyned to the water, and fayth

which

whiche dothe beleue the worde of God. For without the worde of God, water is water, and not baptisme, but when the worde of the lyuyng God, is ioyned to the water, then it is baptisme, and water of wonderful holsomnes, and the bath of regeneration, through the holy gohst, as saincte Paule wri-
Actū.iii. teth. God saued vs by the bath of regeneratiō, and renewyng of the holy ghost, whom he powred vpon vs plenteously, by Jesus Christ our sauiour, that we beyng made righteous by his grace, maye be heyres of euerlastyng lyfe. Fourthly. Yf a mā aske you, what doth the baptisynge in the water betoken? aunswer ye, it betokeneth, that olde Adam with all synnes and euel desyers, ought daylye to be kylled in vs, by trewe contritiō and repentaunce: that he may rise

agayne

againe from death, and after he is risen with Christ, may be a new man, a new creature, and may liue euerlastyngly in God, and before God, in rightuousnes and holynes. As saincte Paule wryteth, saying. All we ỹ are baptised, are buried w̄ Christe in to death, that as Christ rose agayne, by the glorie of his father, so we also should walke in newnes of lyfe. Thus ye haue hearde good children, what is ment by ỹ wordes of baptisme, by the which we are borne again, and made newe to euerlastynge lyfe. Learne these thynges dilygentlye, and thanke God, who in Christ hath called you to be partakers of so large and ample benefites. And expresse baptisme in your lyfe, and baptisme shalbe the greatest comforte to you, bothe in your lyfe tyme, and also in youre

death bed. For by baptisme we be grafted into the death of Christe, wherfore synne, deathe or hell, can not hurte vs, but we shall ouercome all these thynges by fayth, as Christe himselfe ouercame theym. And so by this newe byrthe we shall enter into thekyngdome of God, and lyfe euerlastynge. The whiche God graunte vs all Amen.

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¶ A sermon of the authoritie of the Kayes.



THe holye Apostle sainct Paul good childzen, in the tenth chapiter of hys epistle to the Romaynes, wzyteth on this fashion. Who so euer shal cal vpon the name of ỹ lozd, shall be saued. But how shal they call on hym, on whom they beleue not? How shal they beleue on him

of whome they haue not heard? Howe shall they heare without a preacher? Howe shal they preach, excepte they be sente? By the whiche wourdes saynct Paule doeth euidently declare vnto vs, two lessons.

The fyrst is, that it is necessary to our saluation, to haue prechers and ministers of Goddes mooste holy worde, to instructe vs in the true fayth and knowlege of God.

The seconde is that preachers must not runne to this hyghe honore, before they be called therto, but they muste be ordeyned and appoynted to this office, and sent to vs by God. For it is not possible to be saued, or to please God, without fayth, & no mã can truely beleue in God by his owne wytte, (for of oure selfes we knowe not what we shoulde beleue) but we

muste

must nedes heare Gods wooꝛde, taught vs by other.

Agayne, the teachers, except thei be called and sent, can not frutfully teache. Foꝛ the seede of Goddes wourde, doeth neuer bꝛynge foꝛth frupt, onles the Loꝛde of the harueste do gyue increase, and by hys holye spirite do wourke with the sower. But God doeth not woꝛke with the pꝛeacher, whom he hathe not sente as saynct Paule sayeth. 1.Cor.iii.a John vi.b Actum.xi.c Roma.x.b

Howe shall they pꝛeache, yf they be not sent. Wherfoꝛe it is requisite, that pꝛeachers should be called and sent of god, and they must pꝛeache accoꝛding to the authoꝛitie and commission of God, graũted vnto them, wherby they may streng:hen mennes beleke, and assure their consciences, that God hath commaũded them to pꝛeache after this oꝛ that fashion. Foꝛ els

euerie manne shoulde styll be in doubt, and thinke after this sort. Who knoweth whether thys be true, whiche I heare the preacher saye: who can tell whether God hath commaunded him to preach these thynges or no: And in case he teacheth no thynge but truth, yet I am not sure that God wyll wourke with me, as the preacher promyseth: Perchaunce these promises perteine to other, and not to me: These doubtes, in the tyme of temptation, might trouble mens myndes, yf we were not assured, that our Lorde Jesus Christ himselfe hathe both ordeyned and appointed ministers & preachers to teache vs his holye wourde, and to minister his sacramentes, and also hath appoynted theym, what they shall teache in his name, and what they shall do vnto vs. Therfore

foꝛe he called them and sent them, and gaue thē instructions, what they should do, and speake to vs, in his name, to the intente that we shoulde gyue sure credence vnto theyꝛ woꝛdes, and beleue that god wyll woꝛke with vs accoꝛdyng to his woꝛdes by them spoken. And he hath pꝛomised therfoꝛe, ꝯ what soeuer they shoulde bynde vpon earth, shoulde be bounde in heauē & whatsoeuer they shuld lose vpon earth shuld be losed in heauen also. Wherfoꝛe good childꝛen, to the intente you maye stedfastlye beleue, all thinges whiche god by his ministers doeth teache. and pꝛomise vnto you, and so be saued by your fayth, learne diligently I pꝛai you, by what woꝛdes our loꝛd Iesus Chꝛist, gaue this cōmissiō & cōmaundemēt to his ministers, & reherse thē here, woꝛde foꝛ woꝛd Mat.xvi.

that so you may prynt thē in your memoryes, and recite them the better when you come home.

The wordes of Christ be these.

Joha. xx: c

OUr Lorde Jesus breathed on his Apostles / & sayd. Receaue the holye gost / whose synnes ye forgyue / they are forgyuen vnto them. And whose synnes you reserue / they are reserued.

Now good childrē, you shal employ your selfes, not onely to reherse these wordes without boke, but also to vnderstande, what our Lord Jesus Christ ment by them, that when you shall be asked any question herein, you maye make a dyrect answere, and that also in tyme to come you maye be able to instruct your childrē in the same,

For what greater shame can ther be, eyther in the sight of God or of man, then to profesſe thi selfe to be a Christen mā, & yet to be ignorāt in what place of scripture and by what wordes, Christ commaūded faith, and forgyuenes of synnes, to be preached. Seing ỹ a Christē man ought to beleue nothyng, as an article of his faith, except he be assured, that eyther it is gods cō= maundement, or his worde. Now good childzen, that you maye the better vnderstande thele wordes, of our sauiour Christe you shall knowe, ỹ our Lorde Jesus Christ whē he beganne to preache, he ded cal and chose his twelue Apostils and afterwarde belydes those twelue, he sent forth thze score and tenne dyscyples, and gaue thē au= thoritie to preach the gospel. And a litle before his death and passiō,

Mark. iii. Luke. vi. Luke. x.

he made his prayer to his heuen=
ly father for theim, & for all those
that shoulde beleue thorow their
preaching. As it is declared in the
Iohn.xvii gospel of sainct Iohn. Now it is
not to be doubted, but ỹ Christes
praier was heard, of his heauenly
father, wherefore it foloweth, that
as many as beleued the preaching
of Christes disciples, were as su=
rely saued, as yf they had heard
and beleued Christ hymselfe. And
after Christes assention, the Apo=
stelles gaue authoritie to other
godly and holye men, to minyster
gods worde, and chiefely in those
places, wher ther wer Christen mẽ
alredy, whiche lacked preachers,
and the Apostles theim selues
could not longer abide with them
For the Apostles dyd walke abrod
into diuerse partes of the worlde,
and did studye to plant the gospel

in

in many places. Wherefore wher they founde godly men, and mete to preache gods worde, they layed their handes vpō them, and gaue them the holy goſt, as they theim-ſelues receaued of Chriſt the ſame holy goſt, to execute this office.
And they that were ſo ordeyned, were in dede, and alſo were called, the miniſters of God as the Apoſtles theimſelues were, as Paule, ſayeth vnto Tymothy. And ſo the miniſtratiō of gods worde (which our Lorde Jeſus Chriſt hymſelfe dyd firſt inſtitute) was deryued from the Apoſtles vnto other after theim, by impoſitiō of hādes, and gyuynge the holy ghoſt, from the Apoſtles tyme to our dayes. And this was the conſecration, ordres & vnction of the Apoſtles, wherby they, at the begynnynge, made Byſchopes and pryeſtes, and this

ſhall

shall continewe in ỹ churche, euen to the worldes ende. And what soeuer rite or ceremonye, hath ben added more than this commeth of mannes ordinaunce and policye, and is not commaũded by goddes worde.

Wherefore good children, you shal gyue due reuerence & honour to the ministers of ỹ churche, and shal not meanely or lyghtly esteme them in the executiõ of their office, but you shall take them for gods ministers, and the messengers of our Lorde Jesus Christe. For Christ himselfe saieth in ỹ gospel. He that heareth you, heareth me. And he ỹ dyspiseth you, dyspiseth me. wherefore good children, you shal stedfastly beleue al those thinges, whiche suche ministers shall speake vnto you, from the mouth, and by the commaũdement of our

Luke. 10.

Lorde

Lorde Jesus Christ. And what so-
euer they do to you, as when they
baptyse you, when they gyue you
absolution, and dystribute to you
the bodye and bloude of our Lord
Jesus Christe, these you shall so
esteme, as yf Christe hymselfe in
his awne person, dyd speake, and
minister vnto you. For Christe
hath commaunded his ministers
to do this vnto you, and he hym-
selfe, (althoughe you see him not
with your bodily eyes) is present
with his ministers, and worketh
by the holy ghost in thadminis-
tration of his sacramentes. And on
the other syde, you shall take good
hede, & beware of false and pryuy
preachers, whiche pryuely crepe
into cities, and preache in corners,
hauyng none authoritie, nor being
called to this office. For Christe
is not present with such prechers.

and

and therefore dothe not the holy
ghost worke by their preching, but
their worde is withoute fruite or
profyt, and they do great hurte in
commen welthes. For suche as be
not called of God, they no doubte
of it do erre, and sow abrode here-
sye and naughty doctrine. And yet
you shal not thinke good childrē,
that preachers whiche be lawfully
called, haue authoritie to do or
teache what soeuer shal please thē.
But our Lord Jesus Christ, hath
gyuen them playne instructions,
what they ought to teache and do.
And yf thei teache or do any other
thynge, then is conteyned in
their commission, then it is of no
force, nor we ought not to regarde
it. And for this cause our sauioure
Christ dyd breath into hys disci-
ples, and gaue them the holy gost.
For where the holy gost is, ther he
lo

so worketh, that he causeth vs to do those thynges whiche Christe hath commaunded. And whā that is not done, than the holy ghost is not there. Wherefore all thynges whiche we shall so speake or do, can take none effecte. Now the summe of the commission whiche Christ gaue to his dysciples, was this, that they shoulde preache repentaunce, and forgyuenes of synne, in his name. And he added therto, bothe a promise & a threatnyng, saying. He that wil beleue, and be baptised, shalbe saued. But he that wil not beleue, shall be damned. Wherfore all thinges whiche the ministers of ỹ churche do saye or do to vs, ought to be directed to this ende, ỹ they maye lowse vs, and declare vnto vs, the forgyuenes of our synnes, whē we truly repent, and beleue in Christ.

But

But when we do not repent vs of our synne, and forsake the same, or do not beleue the gospel, then they ought to bind or reserue sinne, and to declare vnto vs, that yf we styl continew in sinne, we shal be dampned for euer. And when the mynysters do thus execute their cõmissyon, then they obey God, & whose synnes soeuer they forgyue in earth, their synnes be forgyuen in heauen also. And contrarye wyse, whome soeuer they binde in earth, their sinnes be boũde also in heauẽ. But yf the ministers wolde interprise to do contrary to their cõmission, that is to say, to forgyue synnes to vnrepentaunte synners and vnbeleuers, or to bynde their synnes and denye theim absolutyon, that be repentaunte and truste in the mercye of God, then they shoulde not do wel, nor their acte

shoulde

shoulde be of any sorte, but they shoulde deceaue themselues, and other also. And than shoulde that be true, that Christ speaketh in the gospell. When the blynde leadeth the blinde, both fall into the diche. But when the ministers do trulye execute their office, you oughte good childzen, to take great comforte, and to confirme your faithe therby, that you maye stedfastlye beleue, and in all temptations answere your aduersarye the deuell after this maner. God hathe sente to me one of hys ministers, he in the name and place of God, hathe declared to me the forgyuenes of my synnes, and hath baptised me in the assurance of the same.

Wherfore I doubte not but that my synnes be forgyuen, and that I am made the sonne & heire of God. Thus good childzen, you

ought generally in all temptati=
ons, to fortifie youre fayth, and to
comforte your selfes, with the au=
thoritie of Goddes word, but spe=
cially you shall learne this also,
that oure Lorde Jesus Christe,
dyd entende, by this authoritie of
the Kayes, to comforte the troub=
led consciences of them, that after
their baptisme, do fall in to hay=
nous offences.

For it is not so easye a thyng, to
rise agayn from synne, as the mad
and blynde worlde doeth thynke,
but when the deuel and oure faith
shall skyrmishe together, then in
those straites, and troubles of cō=
science, we haue nede of the helpe
of some trewe minister of ỹ chur=
che, whych (as it were in our swo=
nynge) maye lyft vs vp wyth the
wourde of God, comforte and re=
freshe vs. As the wyse kyng Sa=
lomon

lomon doth declare by thys sen-
tence. Woo to that man, whyche is
alone, for when he falleth, he hath
no mā to lyft hym vp agayn. And
oure Lorde Iesus Christe, doeth
speake so often tymes in the gos-
pel of the authoritie of the kayes,
and hathe added so great promy-
ses to the same, that it may wel ap
pere by the earnestnes of Christes
wourdes, how careful he was for
troubled consciences, and how fa-
therly an effection he had to com-
forte thesame. Wherof it vndou-
tedly foloweth, ỹ we haue great
nede of thys comforte, and that it
is moche to be esteemed and set by.
For first of al our sauiour Christ,
before he gaue these kayes ī dede,
he promysed to Peter ỹ he would
gyue them, saying. I wyl gyue to Mat. xvi.
the, the kayes of the kyngdome of
heauen. What so euer thou shalt

bynde vpon earth, shalbe bounde in heauen, and what so euer thou shalt louse vpon earth, shalbe also loused in heauen. Secondarelye, Christe doeth teache vs, howe we shall vse these kayes, both in open and in secrete synnes. Of the vse of the kayes in opē synnes, Christ
mat. xviii. speaketh these wourdes. Yf thy brother trespace agaynst the, go and tell hym hys faulte betwene him and the alone. Yf he hear the, thou hast wonne thy brother. But yf he heare the not, then take yet wyth the one or two, that vpō the mouthe of two or thre wytnesses, euery worde maye stande. Yf he heare not them, tell it vnto the cō=gregacion. Yf he heare not the cō=gregation, let hym be vnto the, as an hethen and publican. Verely I saye vnto you, what so euer ye bynde on earth, shalbe bounde in hea=

heauen. And what so euer ye lose on earth, shalbe louſed in heauen. And of the vse of the kayes, in pri uye and secrete synnes, oure sauiour Christ hath taught vs by his awne dede and example. For the mã, that was sycke of the palsey, Christ said thus. Sonne cõceaue a stedfast fayth, thy synnes be forgyuen the. And as touching byndyng of synnes, he sayd to ỳ hard herted and stubburne Jewes. Yf you were blinde, you shulde haue no synne. But nowe bycause you saye, you see, your synne abydeth styll, that is to saye, it is not forgyuen. Thyrdlye, oure Sauioure Christe after his resurrectiõ, gaue the kaies to his apostles (as before he had promysed) breathynge vpon theim, and saying. Receaue the holy goste, whose synnes ye shall forgyue, they are for

Mark. ii.

Luke. v. John. xx.

gyuen. Now forasmuche as oure sauioure Christe, in gyuynge the keyes, did promise vs so great cō=forte, dyd so dylygentlye teache the vse of them, and dyd so fayth=fully, and louyngly ordeyne and commende them and put theim (as it wer) into the handes of his apo=stles & their successors, we ought in no wyse to dyspyse this greate authoritie, whiche God hath gy=uen vnto men, but thankefully to vse it. For knowe this for a suer=tye good childzen, that it is a very great offence against God, lytle to care for hys great gyftes and be=nefites. Therefore when we fal a=gayne to great synnes, after that we are ones baptysed, we oughte not to walke in a certē recheles nes, thynkyng that our synnes be for=gyuen vs onely because God is merciful (For this opinion or wa=

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uering imaginatiō, is moze weake and feble, thē that in the feare and battaile of the conſcience, it is able to ſtande againſt the violent foꝛce and craftye aſſaultes of the deuel) But in this fight betwene our cō=ſcience & the deuel, our great truſt and comfoꝛte is ꝑ ſure woꝛde and woꝛke of God, whiche maye aſſer=teyne vs that our ſynnes are foꝛ=gyuen, that is to ſay, whan we ob=teyne foꝛgyuenes of oure ſynnes and abſolutiō, of the miniſters of the churche, to whome Chriſt hath deliuered the kaies, and hath pꝛo=myſed ſaying. Whoſe ſynnes ye ſhall foꝛgyue in earthe, their ſyn=nes be foꝛgyuen in heauen alſo.

And this alſo is to be repꝛoued, that ſome men, whiche continue in manyfeſt and open ſynne, and go not about to amende their lyfes, yet they wil be counted chriſtē mē,

and interpryse to receaue the same sacramētes, that other do, to come to ỹ churche, to worship God, and to praye with other. Suche muste be warned of their fautes, and yf they refuse to heare and amende, then they ought to be excommunicate and put out of the christen cō-gregation, vntil they repente and amende their lyfes. Lest by suche manifest sinne and euel examples, other men might be prouoked to do the lyke and so at length many might be infected, and the Christē religyon dispysed and euel spoken of, as thoughe it wer the worst relygyon, forasmuche as Christian men shoulde thā leade a shameful and vngodly lyfe. And so by this meanes, ỹ name of God, and God himselfe, might be blasphemed amonge the heathen people. And althoughe those canons, ordynances

tes and rites, whiche be agreable to the gospel, (and were ordeyned in tyme past, to punysshe suche opē trāsgressors and malefactors) are nowe in oure tyme almost vtterly abolysshed and taken awaye, yet for this cause we ought not to dispise or cast awaye, the authoritye & vse of the kayes. For they which presumptuously do cast away all pokes of ecclesiasticall discipline or chastisement, & do let, that such kynde of correction, whiche is agreable to the gospel, maye not be restored againe, shall haue without doubte God for their iudge. But let vs praye our Lord Jesus Christ, that as it hath pleased him to restore vnto vs his moste blessed worde, and the true vnderstādyng of the same, so also he wyll vouchesaue to rendre and sende ageyne to vs, these and suche lyke

good and holsome ordinances, agreable to his worde.

Now when a man after baptisme hath greuously synned, and doubteth in his conscience, whether he be in the fauour of God or no (as oftentymes yt happeneth) then it is harde for hym to trust to his awn bare imaginations, thinking on this fashion. I know ỹ I haue synned, but yet I am in this opinion, that God is not so cruel a reuenger. But that he hath forgyuen me. For suche an opinion without goddes worde, is not a trew faith, nor is able to stande in the daũgerous skirmyshes of tẽptation. But trewe faith must euer be stayed vpon the certen worde & wourke of God. Now God dothe not speake to vs, with a voyce soundynge out of heauen. But he hath giuen the kayes of the kingdome

dom of heauen, and the authoritie to forgyue synne, to the ministers of the churche. Wherefore let him that is a sinner, go to one of theim let him knowlege and confesse his synne, and praye him, that accordyng to gods commaundemente, he wyll gyue him absolution and cõfort him with ỹ worde of grace and forgyuenes of his synnes. And when the minister dothe so, then I ought stedfastly to beleue, that my synnes are truly forgyuẽ me in heauen. And suche a faythe, is able to stande stronge, in all skyrmyshes, and assautes of oure mortal enemy ỹ deuel, forasmuche as it is buylded vpõ a sure rocke, that is to say, vpõ the certen word and worke of God. For he that is absolued, knoweth for a suertye, that his synnes be forgyuen him by the minister. And he knoweth assu=

assuredlye also, that the minister hath autoritie from God himselfe so to do. And thirdely he knoweth that God hath made this promise to his ministers, & sayed to them. To whom ye forgyue synnes vpon earth, to him also they shall be forgyuen in heauen. Wherefore good children, gyue good eare to this doctrine, & when your synnes do make you afrayed and sadde, then seke and desyer absolution & forgyuenes of your synnes of the ministers, whiche haue receaued a commission and commaundement from Christ hymselfe, to forgyue men their synnes, and then youre consciences shal haue peace, tranquillitie & quietnes. But he that dothe not obey this counsell, but beyng ether blynd or proude, doth dispyse the same, he shal not fynde forgyuenes of his synnes, neither

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in hys awne good wourkes, nor yet in paineful chastysementes of his bodye, or any other thynge, whereto God hath not promysed remission of sinnes. Wherfore dis pyse not absolution, for it is the commaundemente and ordinance of God, and the holy spirit of God is present, and causeth these thin= to take effect in vs, & to worke our saluatiõ. And this is the meaning and playne vnderstandynge, of these wordes of Christ, which you heard heretofore rehersed, whiche are writen to thentẽt ẏ we shoulde beleue, that whatsoeuer goddes ministers do to vs by Gods com= maũdement, are as muche auaile= able, as yf God hymselfe shoulde do the same. For whether ẏ mini= sters do excommunicate opẽ male= factors and vnrepentant persons or do gyue absolution to those,

whyche

which be truly repentant for their synnes, and amende their lyues, these actes of the ministers, haue as great power & authoritie, and be cõfirmed and ratified in heauẽ, as thoughe oure Lorde Jesus Christ himselfe had done the same Wherefore good children, learne these thinges dilygentlye. And whẽ you be asked how vnderstãde you the wordes before rehersed: ye shall answer. I do beleue, that what soeuer ỹ ministers of Christ do to vs by gods commaũdemẽt, either in excommunicatinge open and vnrepentante synners, or in absoluyng repentant persons, all these their actes, be of as greate authoritie, and as surely cõfirmed in heauen, as yf Christe shoulde speake the wordes out of heauen.

¶ So ye haue good children, the begynnynge and foundation, of

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the ministers of gods worde, and of the authoritie of the kayes, as our lord Jesus Christ did first ordeyne and institute the same. The whiche our sauiour Christ did institute and appointe for this purpose, that our consciences myghte thereby be comforted, and assured of the forgyuenes of synnes, and to haue the inestimable threasures of the gospel, as often as we haue nede thereof. That we thereby being made stronge in oure faith, might so continewe to thende of our life. And he that continueth to the ende, shal be saued. The which graunt vs the most merciful God Amen.

¶ A sermon of the Communiō or the Lordes supper.



OUr Lorde Jesus Christ good children, in the .xv. chapter of Johu speketh these wordes.

I am the true vyne / and my father is the husbande man . Euerye braunche that beareth not fruyte in me / he wyll take

take awaye. And euerye braunche that beareth fruyt/he wyll prune/that it maye bring forth more fruit. Now are ye cleane/ thorowe the wourdes whych I haue spoken to you. Dwell in me/ and I wyll dwel in you. As the braunche can not beare fruit of it selfe/ excepte it growe in the byne/ no more can ye/excepte ye abid in me. I am the vine/ ye are the braunches. He that abideth in me/& I in hym/ bryngeth forthe muche fruite. For wyth-

out me ye can do nothig.
By these wordes our Lord Iesus Christe doeth teache vs verye plainlye, how we be iustified & saued before god. For as ỹ braunch of a vyne, bringeth forth no fruyt, except it abyde in the vyne, so we can not be rightuous, excepte we abyd in Christ. And as ỹ braũche of a vine, doeth not flourithe, nor kepe lõg his sappe, but withereth away, & is cast into the fier, when it is cut from the vyne, euen so be we damned, and can not be saued, whẽ we forsake our master Christ

Nowe ye haue heard good children, howe by baptisme we are so plãted in Christ, ỹ by him we haue forgyuenes of our sinnes, and are grafted in hym, as the braunche is in the vyne. And as the braunches haue sappe and lyke of the vyne, that they maye bryng forth

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fruyte, so we also (which beleue in Christe, and are baptised) haue receyued of hym the holy goste, that we maye be iustified. And yf it chaunce vs to fall from Christe, thorowe synne or vnbeleefe, or to be put out of the Christen congregation, for our open and manifest synnes, yet ye haue hearde, howe we are receyued agayne, in to the bosome of the churche, and ioyned to Christes bodye, by the authoritie of the Kayes and absolution. But yf we wil be iustified and saued, it is not ynoughe to be planted in Christ, but we must also abide and continue in hym. Wherfore nowe followeth that doctrine, which teacheth vs, how we ought to ordre our selues, that we maye styll abyde and growe in Christe, after that we are grafted in hym. And this doctrine is conteyned in

the institution and receauynge of the supper of oure Lorde Jesus Christ. For as by baptisme we are borne agayne, and as by the authoritie of the Kaies and penance, we are lifted vp agayne, when we are fallen in to synne after baptisme, so by the communion of the holy supper of the Lorde, we are preserued and strengthened, that we maye be able stedfastly to stād & fyght, against the violent inuasiōs of sin & the power of ỹ deuel. Wherefore good children, forasmuche as ye be alredye planted in Christ by baptisme, learne also I praye you, howe ye maye contynually abyde and growe in Christ the whiche thing is taught you, in the vse of the Lordes supper. Ye shall therefore dilygentlye learne the wordes, by the whiche oure Lorde Jesus Christ did institute

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and ordeyne his supper, that ye maye repet them word for worde, and so prynt thē in your memoryes, that you may beare them away with you home to youre fathers houses, and there oftentymes reherse them. And these be the wordes of oure sauioure Christe.

Our Lorde Jesus Christ the same nyghte that he was betrayed / toke bread / & gyuyng thākes / brake it / & gaue it to hys disciples / & saide. Take / eate / this is my bodye / whiche is gyuen for you. Do this in remembraunce of me. Lykewyse he toke the cuppe also / after he had supped / & giuyng

Mat.26.c
Mar.14.c
Luc.xxii.b
John.vi. and.xiii,
i.Cor.xi.c

thankes/gaue it to them/ and sayd. Drynke of this all ye. This is my bloude of the new testamente/ whiche is shed for you & for many/for the forgyuenes of synnes. Do this as often as ye drynke/in remembraunce of me.

Nowe ye shall dilygentlye laboure, not onely to say without boke these wordes of our sauiour Christe, but also to vnderstande, what oure Lorde Jesus Christe mente by the same, that ye maye make answer, when ye be asked any question herein, and that also in tyme to come, ye may be able to teache your children, as ye youre selfes are now instructed. For what

what greater dishonestye can ther be, eyther in the sighte of God or man, then to profesſe youre selues to be Christian people, and to re-ceaue the sacramētes & yet not to know, what Christes sacramētes be, & wherfore they wer ordeyned: For saint Paul sayth, ỹ he whiche eateth and drynketh the supper of the Lorde vnworthely, doth eate and drynke his awne damnation.

Nowe therfore good childzen, that ye may truely vnderstāde the wordes of the lordes holy supper, and that ye receyue not this sacra mente to youre owne damnation, learne here dylygentlye, that the true vnderstandyng and vse of ỹ Lordes supper, standeth in two thynges. The fyrste is, to do that whiche our lord himself hath com maunded.

The seconde is, to beleue ỹ which

he hath promysed. Of these two I wil speake in order, wherto I pray you gyue good eare.

First our sauiour Christ taketh breade in his hand, he giueth thãkes, he breaketh it and gyueth it to his dysciples, and sayeth. Take, eate. Lykewyse he taketh the cup, and sayeth. Take, drynke. Wherfore we ought to obey those wordes & to do that, which our Lord commaundeth vs. For although Christ prescribeth no certen tyme, when we ought to come together to his supper, althoughe also he appoynte no certen noumber of dayes, howe often in the yeare we ought to receaue this supper, yet this is his holy & godly wyl, that at some tyme we shoulde receaue this sacrament. And this to do, is for oure great commoditie & profite, for elles our Lorde wolde not

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haue commaunded vs so to do, who knoweth better thē we, what helpe and comforte we haue nede of. Wherfore if we wil be christes trew disciples, then we must do as he himselfe commaundeth his disciples to do. Let vs therefore go to this godly supper, let vs eate & drinke therof, & let vs not abstaine frō the same, wout a great cause. Secondarily Christ saieth of the breade, this is my bodye, and of ỹ cuppe he sayeth, this is my bloud. Wherefore we ought to beleue, ỹ in the sacrament we receyue trewly the bodye and bloud of Christ. For God is almyghtye (as ye heard in the Crede). He is able therefore, to do all thynges what he wil. And as saint Paul writeth he calleth those thinges whiche be not, as yf they were. Wherefore when Christe taketh breade, and

saieth. Take, eate, this is my body we ought not to doute but we eat his veray bodye. And when he taketh the cuppe, and sayeth. Take, drynke, this is my blod, we ought to thynke assuredly, ỹ we drynke his veray blode. And this we must beleue, yf we wil be counted Christẽ mẽ. And wher as in this perelous tyme, certayne deceitful persons be founde in manye places, who of very frowardnes, wil not graunt, that there is the body and bloude of Christe, but denye the same, for none other cause, but that they cannot cõpasse by mans blynde reason, howe this thinge shoulde be broughte to passe, ye good children, shall with all dilygence beware of suche persons, that ye suffer not your selues, to be deceaued by them. For suche men surely are not trew Christy-

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ans, nether as yet haue thei lerned the first article of ỹ Crede, whych teacheth, that God is almightye, whiche ye good childzen haue alredy perfectely lerned. Wherfore eschewe such erroneous opinions, and beleue the wordes of our lord Jesus, that you eate and drynke his veray body & blode although mans reason cannot comprehend how and after what maner ỹ same is ther present. For the wysedome of reason, must be subdued to the obedience of Christ, as the apostle Paule teacheth.

Thirdly he sayeth, that his body was gyuē to death for vs, & that his blod was shed for vs. Wherfore we muste beleue and confesse this thing, that all we are conceaued and borne in syn, as we haue learned in the ten commaundemētes, and chiefely in the two last.

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We are therefore by nature the childrē of gods wrath, & shoulde be damned for euer yf Christ had not redemed vs by his holy passiō For he was made mā for vs, and dyd all thinges for vs, whiche we were bound to do, and coulde not do, that is to saye, he fulfylled the lawe for vs, and toke vpon hym all that crosse whiche we moste rightuously had deserued, for our iniquities and offenses, and he shed his bloude for vs, that oure synnes might be forgyuen vs. All these thinges we oughte stedfastly to beleue. Wherfore they be in a great errore, whiche wyll make satisfaction for their synnes, with fastyng, prayer, almes dedes, and suche lyke good workes. For although we are boūde to do these good workes, yet they be not a sufficient price, raunsome or satisfaction

faction for oure synnes, but onely the death and bloude of our sauyoure Christ, was a sufficient and worthy sacrifice, to take away our synnes, and to obteyne for vs forgyuenes of oure offenses, as it is written in the seconde chapter of saincte John his firste epystle. Christ is that sacryfice that pacyfyeth Gods displeasure, & obteyneth pardon for oure synnes, and not for our synnes onely, but also for the synnes of all the worlde.

Fourthly Christ sayeth, do this in the remembraunce of me. Here also it is oure dutye to obey the worde of Christ, and to do ỹ thing, which he hath cõmaũded vs to do. Wherefore (good children) doubt not, but ther is the bodye & bloud of our Lorde, which we receaue in the lordes supper. For he hath sayed so, and by the power of his worde

worde hath caused it so to be.
Wherefore seyng Christ saieth, do this as often as ye do it, in remẽbraunce of me, it is euident herby, that Christe causeth, euen at thys tyme, his bodye and bloude to be in the sacrament, after that maner and fashion, as it was at that tyme, when he made his maundye with his disciples. For elles we coulde not do that thyng, whiche his disciples dyd. But Christ hath commaunded vs, to do the selfe same thing that his disciples dyd, and to do it in the remembraunce of him, that is to saye, to receaue his bodye and bloude, euen so as he himselfe did gyue it to his disciples. And let not the foulyshe talke of vnbeleuers moue you, who are wont to aske this question. Howe can the preyest or minister make the bodie and bloude of

Christ

Christ: To the whiche I answer, that the minister doth not this of himselfe. But Christ himselfe doth gyue vnto vs his flesche & blode, as his wordes dothe euydētly declare. Nether let their argumētes or reasons perswade you, whiche say, ỹ the sacramēt ought not to be receaued vnder both kyndes, but vndre one kynde only. For Christ gaue to his disciples both kindes and hath bydde vs, that we also shoulde do the same. And when he gaue the cuppe to his dysciples, he added therto this commaundemēt, in these expresse & plaine wordes, saying. Drinke ye al of this. Now we ought to obey god, more then men. We ought therefore to receaue the sacrament vnder both kyndes, as Christe commaunded vs. And regarde not the gageling of theim that speake againste the

vse

vse of the sacramētes vnder both kyndes, sayinge. It maketh no great matter, whether ye receaue it vndre both kyndes, or one alone, & ỹ it perteineth not to saluation, to receiue it vnder both kindes. But what shal I dispute long in this matter. Take this for a cōclusion, that it is only laudable & good, to do that thinge, whiche Christ hathe commaunded, and not to swarue from the same.

So we ought to receaue this blessed sacrament, in the remembraunce of Christ, as saint Paule saieth, that is to saye, we ought to preache his death, vntil he come againe. For he wil surely come againe, and iudge bothe the quicke and ỹ deade, as ye haue lerned in your Crede. In the meane season, we ought to remembre and preach his death, that he hath redemed

1. Cor. xi. c.

vs

vs, with his death and shedyng of his most precious bloude, a purchased for vs forgyuenes of oure synnes. And this we ought euer to haue in oure remembraunce, that in no wyse we forget this his exceding great benefyte, and that we seke not for remyssion of synnes, by any other wayes or meanes, then by fayth in Christe.

Nowe when we preache the death of the Lord, and shewe that he hathe redemed vs thereby, we ought also to call this to our remembraunce, that he dyed not for vs onely, but for all men that beleue in him. And forasmuche as Christe loued al men so entierely, that he dyed for theym, we ought for Christes sake to loue our neyghbours, for whom Christe hathe dyed. For Christ sayeth.

All men shall knowe by thys to- Ioh. xiii.

1. Joh. ii. a and iii. b

ken, that ye be my disciples, if one of you loue another. And this is it, that saincte Paule sayeth.

1 Cor. x.

All we that be partakers of one breade, are one bodye and one breade.

As often therefore good children, as you shal come to the Lordes table (whiche ye shall vse to do, when ye shall come to further yeares of discretion) you shal seke the comforte of your consciences, and do as saincte Paule saieth in these wordes. Let a man examine himselfe, and so let him eat of the breade and drynke of the cuppe. For he that eateth or drinketh vnworthely, eateth and drinketh his awne damnation, because he maketh no differences of the Lordes bodye. And when ye shal haue examined your selues, ye shal fynde that ye are synners, and that ye haue

haue nede, that Christ should giue his bodye for you, and shede hys bloude for you. And this to do, is truly to examine and trye youre selues. For sainct Paule saieth. Yf we wold iudge out selues, we should not be iudged of the Lord. But when we are iudged of the Lorde, we are chasticed, that we should not be dampned with the worlde. For him that doth not acknowlege his faute, God doeth iudge and chastice with dyuerse afflictions, that at the length he maye cause him therby to confesse his fautes, and repent him, that his synnes may be forgyuen him. Ye shal also examine yourselues, whether ye be able to do, ỹ Christ commaundeth, and to beleue, that Christ saith. Furthermore ye shal make an inquirie in your conscyences, whether you be gladde in

youre harte, to forgyue youre neyghboure his offences agaynst you, and to loue hym hartely and vnfaynedly for Christes sake.

For when ye do thus, then ye worthely receaue the body and bloud of Christ. And he that so receaueth it, receaueth euerlastyng lyfe. For he doth not only, with his bodyly mouthe receaue the bodye and bloude of Christ, but he doth also beleue the wordes of Christ, wherby he is assured, that Christes bodye was gyuen to death for vs, & that his bloude was shed for vs. And he ỹ this beleueth, eateth and drynketh the bodye and bloude of Christ spiritually. Of this Christ speaketh, when he sayeth. He that eateth my flesche and drynketh my bloud, abydeth in me and I in him. And when we be planted in Christ, then we maye come to this

John. vi.

holy

holy supper as often as we wyll, that by this gostlye fode, we may dayly more and more waxe stronger in our faith, that Christe was gyuen to be the raunsome for our synnes, and that he dwelleth in vs, and we in him. For seyng that we are planted in Christ by baptisme, and are bound to grow and increase in him, and to be made lyke vnto him, it is not conueniēt, that we shoulde onely haue a waueryng opinion, that we dwell in Christe, and growe in faith & charitie, but we muste haue a sure worde and worke of God, to the whiche we maye leane in all temptations, & therby be assured, that we do spiritually growe and increase in Christe. And this worde and worke of God, is set before our eyes in the Lordes supper.

For seyng oure sauioure Christ

doth gyue vs his bodye to be oure meate, and his bloude, to be our drynke, and thereby doth declare, that he wil effectually dwel in vs, strengthen and preserue vs to euerlastyng lyfe, we may stedfastly beleue, that Christ doth worke in vs, and that he wil giue vs goostly strength and stedfastnes, that we lyke grene braunches maye continew in the vyne, and so be full of sappe and bryng forth good fruit.

And this is the meanynge and playne vnderstandynge, of the wordes of the Lordes supper.

Wherefore learne them dilygently I pray you, ỹ when ye be asked, what is ỹ Cõmunió or the lordes supper: ye maye answer. It is the trew body and true bloude of our Lorde Jesus Christe, whiche was ordeyned by Christ hun selfe, to be eaten and dronken of vs Christen

people

people, vnder the forme of breade and wine. Furthermore yf any mā wil aske ye, wher is this writen: ye shall answer. These be the wordes which the holy Euangelistes Mathewe, Marke, Luke, and the Apostle Paule do writ. Our Lorde Jesus Christ the same nyght that he was betrayed, toke breade, and gyuyng thankes brake it, & gaue it to his disciples, and said. Take, eate. This is my bodye, whiche is giuen for you. Do this in remembraunce of me. Lykewyse he toke the cup, after he had supped, and giuynge thankes gaue it to them, and sayed. Drynke of this all ye. This is my bloude of the new testament, which is shed for you and for manye, for the forgyuenes of synnes. Do this as often as ye drincke, in remembraunce of me. Furthermore yf any man aske ye,

what auayleth it, thus to eate and drynke? ye shall answer. These wordes do declare what profit we receaue thereby, my bodye whych is giuen for you, my bloud which is shed for you, for the forgiuenes of synnes. By the whiche wordes Christe declareth, that by this sacramente and wordes of promyse, are gyuen to vs, remission of synnes, lyfe and saluation. For where as forgyuenes of synne is ther is also lyfe and saluation. Againe yf a man wyl go further with you, & aske you. How can bodily eatyng and drynkynge haue so greate strength and operation? ye shall answer. To eate and to drynke, doth not worke so great thynges, but this worde & promyse of God, my bodye whiche was gyuen for you, my blonde whiche was shede for you, for ỹ remyssion of sinnes.

This

This worde of God is added to the outwarde sygnes, as the chiefe thing in this sacramente. He that beleueth these wordes, he hathe that thinge, whiche the wordes do promyse, that is to saye, forgyuenes of his synnes.

Belyde this, yf a man aske of you, who be they, that do worthely receaue this sacrament: ye shal answere. That fastyng, abstinence and suche other lyke, do perteyne and are profitable for an outward discypline or chastisement of ỹ body. But he receaueth the sacramẽt worthely, that hath faith to beleue these wordes. My bodye whiche was gyuen for you, my bloude whiche was shed for you, for the remission of synnes. But he that beleueth not these wordes, or doubteth of thẽ, he receaueth the lordes supper vnworthely. For this

wordе, giuen for you, doth require a faithful and beleuyng harte.

So good children, ye haue the trew vnderstanding of ỹ wordes of Christe, and the trew vse of the holy supper of the Lorde. Learne al these lessons dilygently (I pray you) that ye also in tyme to come, maye worthely receaue this sacrament, and from daye to daye sticke and cleaue more stedfastlye to the wordes of our Lord Iesus Christ, and so cõtinuyng in Christe, maye bryng forthe good frupt. And yf you do so, then youre heauenly father wil purge and prune you (as the husbande man dothe the braũches of his vyne) that ye may daily flourysshe more and more, & bring forth fruit more plenteouslye, that God may be glorified by you, and your frupt maye abyde contynually. And so at the length, ye shall re-

receaue lyke and euerlastynge sal-
uation and glorie, with oure saui-
our Jesus Christ, the which
God graunt vs all.
Amen.

FINIS.

¶ The contentes of this boke.

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Suffer the chyldren, and forbyd
them not to come vnto me, for of
such is the kingdome of heaven.
Mat.xix.b. Mar.x.b. Luk.xviii.

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Jhones strete by Nycolas Hyll.
for Gwalter Lynne, dwellyng
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lynges gate

Cum priuilegio ad imprimen-
dum solum.

Cfautes eſcaped in Pryntyng.

In the.xcvi ſecond ſid the.xviii.lyne read Nor with a greate N.

In the.cxvii leke ꝑ.i ſide ix.lyne read For with a great F. In the.cxvii.leke.i.ſide the . xx.lyne reade Let with a great L. The.xcix.leke.ii.ſyde the.ix.lyne put out or, The,cxi . leke. i,ſide the xix.lyne put out other. The.cxviii.leke.i . ſyde the.xx.lyne put out is. The.cxxx.leke.ii.ſyde.ii. lyne put out we..

In the.cxii.leke.i.ſide the.x. line reade appoint without h. In the.cii,leke.i,ſyde,i.line put out new. In the.ciii.leke,i,ſyde the v,lyne read father. The,civi,leke,ii,ſide.i.lyne read ydolatry In the ſame leke and ſyde the.xi.lyne put oute the halfe poynt after other. The,civii.leke . ii. ſyde.ii.lyne put out the interrogatyue poynts after abuſed and make it in the ende of the ſentence after decreaued. The . civiii.leke.i.ſyde.ii. lyne,reade not halowed . The.cix.leke.ii.ſyde iii lyne read,doth heare vs. In the.cixtiiii.ſyde laſt lyne reade to the Romaynes. In the.cixiiii leke.ii.ſyde. xvii.lyne put out the. In the.clxxv. leke.ii.ſyde.ix.line read deſireth. In the clxxxv leke.i ſide.xxi.lyne reade he alſo requireth the ſame for vs,For no man oughte to praye for himſelf alone. In the.clxxxvi.leke.i.ſyde,ii.line put out you. In the.clxxxix.leke,ii.ſide.xvi.line reade. Wherfore with a great W. In the.cxc. leke.ii.ſide.x.line put out Chriſt herein. In the cxii.leke ii.ſide.viii.lyne reade diſcerne. In the ccxiii.leke.ii.ſide.xvii.lyne reade whereby making it one word and not two. In the.ccxiii. ii.ſyde,iii.lyne read and is one of Chriſtes membres whiche he is aſſured of by baptiſme. In the,ccxvi, leke,ii,ſyde ,xiii. lyne make halte a

poynt after purpose, In the.ccxviii.leke.ii. syde six.lyne put out passyon. In the.ccxxiiii.leke.i. syde.xiii.line reade affection. In the.ccxxv.leke i.syde.vi.lyne reade for to the man. In the ccxxxi.ii.syde.x.lyne read sorythe. In the ccxxxviii.leke.ii.syde.i.lyne reade sacramente.

CAIC
MVSEVM
BRITANNICVM